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AT NIGHTFALL.

BY ERIC E. HENFORD.

The day is done.
Night drops her curtains gray,
And in the evening shadows one by one
Earth's scenes to fade away.

O Saviour mine,
When falls the eventide
Of life about me, at the day's decline,
Let me keep near Thy side!

And may the night
Of earth be born of God,
To break like sunrise on my eager sight
And glid the hills untrod.

Oh, take my hand!
The night is nearing fast;
And lead me onward to the morning land,
And rest with Thee at last!

MAENEDORF AND FAITH CURES.

BY REV. GIDEON DRAVER, D. D.

Zurich is charmingly located, on the Lake of the same name, and has a population of about 40,000. It is termed "the Athens of Switzerland." It is the centre of culture and much intellectual life. Its schools are the pride of the Swiss, and the admiration of Europe. They reach every class, and compass every subject. There are primary schools, secondary schools, supplementary schools, schools for the deaf and dumb, industrial, commercial, linguistic schools, those for the practical arts, and last but not least, the polytechnic and the university. The buildings are models. And yet the spiritual world is darkness intensified. The city of Zwingle and Lavater is given over to infidelity. Nearly every member of the city and cantonal government is a determined foe to evangelical Christianity. The large majority of pastors in the State church are "Reformers," a word, in its prostituted sense, meaning rationalists or unbelievers. The schools are in the hands of those of like unfaith. The church bells have more piety than pulpit or school. Upon that in the chief church are inscribed: "Watch and pray;" "Thou shalt worship the Lord thy God and Him only shalt thou serve." And that which seems to carry still more of burlesque: "Let the children come unto Me, and forbid them not." The same remarks apply to the province at large. But there are notable exceptions, while our own and other religious bodies are making some inroads upon the general and long-continued unbelief. The citizen is brave and independent. Each is in possession of a rifle and a vote. The land is a rich and well-watered garden. The slopes of the charming Lake are diversified and beautified with vineyards and fruit trees, a source of wealth as well as of beauty. A grape-cure on the shores of Zurich secures atonement for all the pills and poisons of the entire medical fraternity.

But the greater charm and centre of highest attraction in this beautiful land to the Christian pilgrim is "Maenedorf," a home and nursery of faith in a faithless country. It would seem as if such extraordinary life and extraordinary manifestations were indispensable among such a godless people. Maenedorf is a little hamlet sweetly nestling on the banks of this inland water, an hour's sail from the capital, embowered in vineyards, commanding views of lake, hills and snow-clad mountains. But its notoriety has been achieved through the "Anstalt." The history of this institution, ever connected with the honored name of Dorothea Trudel, is well known, and we have especially to do with its present status. She fell into death, and her mantle fell on a worthy successor—the like-minded Samuel Zeller.

The "Anstalt" is conducted in the same spirit as from its beginning. It is a faith-cure, pure and simple. People flock to it in large numbers as aforesaid. They are from many lands and all classes; the Swiss poor forming the large majority. The accommodations are plain and low-priced, as "Bad Ball." From one to two hundred are in usual attendance, and multitudes are rejected for want of room. Boarders are limited to two months; so there is a constant succession of visitors. All eat at one common table. The fare is simple, and the price but two dollars per week; the poor, however, are never turned away. It is a work of thorough disinterested benevolence. It is a very religious home. There are many religious exercises; the House-father is devout and earnest, and many here date the beginning of their religious life.

Physical healing is a specialty. I have read many letters on the spot from persons claiming such results in their own cases. I met several visitors who affirmed the same with respect to themselves. Quite a number of the twenty-seven nurses and servants of the "Anstalt" remain to serve gratefully and gratuitously by reason of bodily good received. I have spoken with one who has thus served seventeen years, another for eighteen years; and these, with the others, seem contented, cheerful and happy. If it is a delusion, it is pleasing and abiding. No glory is claimed for man. The glory is entirely given to God. Prayer takes the place of medicine—"a direct means and a simpler way." It also may fail. It is not professed to heal all. The answer may not be immediate. No virtue is attached to the anointing with oil or to the laying on of hands. They are retained on the warrant of Scripture. It is claimed that persons may be, and in many cases have been, restored without coming to the sacred place at all. Requests for prayer, both for body and soul, are sent in from all directions. At my visit there were thirty-two of diseased mind, some of them in barred rooms, and many others seeking religious life and peace, as well as healing from divers maladies. It seems to be asylum, hospital, prayer-house, and religious home, all in one. And the interest and alleged results continue. It has indorsement in highest places, and there is no reason to doubt the sincerity and godliness of those connected with it.

That mighty works have been done, it is impossible to deny. Too many living and responsible witnesses attest the fact. Men may differ with respect to their belief in the efficacy of modes and means; but results are achieved. Such institutions, like that of George Müller, remain as monuments of God-honored faith. They are not the embodiment of human fanaticism or human fraud.

AN OLD HERO.

BY REV. MARK TRAFTON, D. D.

We are a heedless, wasteful people—so young, so new, with so little of time and its products behind us, and such a possible future to contemplate! With such a meagre ancestry and such a countless posterity crowding the future, it is not so strange, after all, that we should think so little of relics and antiquities. The time is coming, no doubt, when we as a great people will say, as we often now say as individuals, "It is a pity we had not saved it." Our municipalities are vandals. The most precious old landmarks are by these destroyers brushed aside as unsightly objects, to make way for modern improvements. What a struggle we had to save the Old South Church and the venerable old State House! In coming from Bangor recently, I saw from the car window, in the town of Windsor, the old Block House, built in the times of the French and Indian wars, and preserved by the children of those whom it protected, with pious care. For me it has an interest which no mansion in Queen Anne or St. Bridget style can awaken.

Forty-six years ago last fall, I

went through the county of Lincoln, Maine, on a temperance lecturing tour. On the road from Warren to East Thomaston I passed the old mansion of General Knox, where he spent the latter part of his life after the stirring scenes of the Revolutionary war. Two weeks since, I started, on a bitter cold morning, for a couple of lectures in Thomaston and Rockland—in the old times, East Thomaston—not this time driving a tired horse through mud and water, but gliding along in a warm car, over a smooth iron rail. "Thomaston!" and I step out upon the platform. The depot is a good-sized, two-story brick house, with an extended L. And this was the farm house of the famous General Knox, of Revolutionary times. His palatial mansion was erected on the south side of the railroad, fronting the George's river, a fine view of which it commanded for six or eight miles. A part of a brick stable stands near the railroad, tottering with age and braced up with heavy timbers. The house is gone, having been utterly and shamefully demolished within a few years. Here the old hero retired after the close of the war, to the solitudes of the Maine wilderness and to the care of his wife's estate (which came to her from her grandfather, Lord Waldo), comprising the greater part of what is now three counties—Waldo, Lincoln, and Penobscot. Knox complains in one of his letters that the General Court of Massachusetts robbed him of forty thousand acres of his best land lying on the Penobscot river; yet he had enough left to crush any man with poverty—land, rocks and rivers.

But let us go back a little and answer the question, "Who was General Knox?" He was a native of Boston, Mass., born in 1750 on Sea Street, which must have been the old Commercial St. He was a clerk in a bookstore awhile, and then opened a bookstore in Cornhill. He was somewhat mixed up in the affray in State St., when the British soldiers fired upon the people, and Crispus Attucks, a colored man, was killed. Knox persuaded the commanding officer to withdraw the troops, and thus prevented the further effusion of blood. He was an elegant man physically, six feet in height and well-proportioned. Just before the war broke out, he won the heart of Lucy Fluker, the daughter of the Secretary of State, a strong Royalist, who, with his wife, fled to England on the commencement of hostilities, and never again communicated with the heroic daughter by letter or otherwise. In a letter to his wife the General remarks: "What, not a line? What is human nature made of?" Great efforts were made and most tempting offers presented to induce him to espouse the royal cause, but in vain; his heart was in the patriots' cause.

When the troops left Boston for the struggle on Bunker's Hill, Gage issued orders forbidding any citizen leaving the city. But Knox's wife sewed his sword into the folds of her dress, and both succeeded in eluding the vigilance of the sentries, and the stalwart patriot was a volunteer in the famous battle. He then offered his sword to Washington for the great struggle, which was accepted, and he was given command of the artillery, a position held by him through the war. There was no officer who had so perfectly the confidence of Washington, none who filled a warmer place in his heart. In that celebrated scene, the parting of Washington with his generals in New York after the close of the war, Knox was standing next to the hero, who asked them to come one by one and take his hand; but when Knox turned and presented his hand, Washington threw his arms around him and kissed him, while all were in tears.

When the siege of Boston was commenced, there was a great want of heavy siege guns. Washington learned that a large number of heavy guns in serviceable condition were in the old fort Ticonderoga, but how to bring them here was the question. Knox volunteered to undertake the enterprise. With a squad of select men he made his way to the old fort. On his way he passed a night in near Saratoga, and met there some

English officers on their way from Montreal to New York, among them Major Andre, who occupied the same room and bed with Knox. They became mutually interested in each other, and freely discussed the troubles between the colonies and the mother country. In the morning they parted, with strong expressions of friendship. When they next met, Gen. Knox was one of the military commission which condemned Major Andre to death as a spy!

Reaching "old Ti," as the fort was called, he had forty-two stout sleds constructed, bought eighty yoke of oxen, and with that despatch and promptness which characterized him, brought the guns to Boston, by Albany and Springfield, and from Dorchester Heights these guns gave notice to Gage to vacate—and he left.

Gen. Knox was not only a most efficient officer, but a man of pronounced religious convictions. In a letter to his wife in the dark days of Valley Forge, he says: "You ask me how I spend my time here. Well, I rise with the sun, and with a part of the regiment attend prayers, sing psalms and read my Bible. Gen. Prescott usually attends. Retire at 9 or before." After the state of our affairs began to brighten, he writes again: "For my part, dear Lucy, I look up and thank the good God of the universe for this turn in our affairs." Again he says: "We seem to be increasing in impiety—a bad prospect for us."

[Continued next week.]

LETTER FROM NEW YORK.

On the 4th of March (Sunday), the Washington Square Methodist Episcopal Church in New York made the magnificent contribution of about four thousand dollars to the work of the General Missionary Society. It would be invidious to attempt to determine whether the pastor, Rev. J. J. Reed, or the Sunday-school superintendent, John D. Slayback, were the most efficient in producing this excellent result. Some forecasters suppose that the New York terminus of the tunnel, now in process of construction under the Hudson river, must be in the neighborhood of this church, and that the church itself will be swept out of existence by this new means of inter-State communication. If this should be the case, the congregation may unite with that now worshipping in the Asbury Church next door to the University of the City of New York. The Asbury is the remnant of the old Greene Street organization. Their beautiful and commodious church—one of the best in the city—was purchased of the Reformed (Dutch) denomination, and was formerly known as Rev. Dr. Hut-ton's. The society has not been particularly prosperous in its new home. The fact is that Methodist churches are thickly sprinkled over that section of the city, and that the inexorable demands of commerce and the influx of an alien population are depleting the classes from which Methodism has drawn its principal aliment. The Asbury Church may yet have a brilliant future, if it should absorb the vigorous remains of the Fourth Street, or of some adjacent, church.

The Union Theological Seminary, at the next corner, is rejoicing in the munificent bequest of \$200,000 by the late ex-Gov. E. D. Morgan, and is contemplating removal to more eligible quarters up town. That institution possesses a large and valuable library, which is open to all students from 9 A. M. to 3 P. M. on secular days. During the summer months it is hermetically sealed. This is a misfortune to rural ministers, whose literary researches are oftenest prosecuted during the summer months. A system of exchanges between rural and urban pastors during the summer, would afford many advantages to both classes, and also to their respective churches. The country pastor filling a city pulpit for four or six weeks, would have the advantages of change, of public libraries, of pecuniary ease, of various culture, and would afford to those compelled to remain in the city the spiritual food of which they are loath to be deprived. The city pastor would also attract to the rural sanctuary many of his own and of

other clergymen's parishioners, who now account it but a slight dereliction from duty to absent themselves altogether. Thus they might be missionaries, and that without detriment to health or strength. The old sermon would be new to bucolic listeners, and would receive as judicious criticism as formerly in the city, and very possibly a more hearty reception.

THE LATE REV. D. TERRY.

Few ministers have made better use of the talents committed to their trust than our departed brother. His house on Seventh Street, like its predecessor on Mulberry Street, has been styled the Mecca of departing and arriving missionaries. He did not possess the eloquence or erudition of Joseph Cook, but his personal power impressed itself on all the quarters of the globe. When a circuit preacher in the New York Conference he discovered the qualifications of Francis Burns for the ministry, put him to work, and helped his migration to Africa, where he became a Bishop. John Seys, also, was indebted to David Terry for much of the success of his ministry in this country and in Africa. Dr. Durbin and Mr. Terry were choice co-laborers. Other men have entered into their labors, and reap the harvest of their sowings. This is in the order of Providence.

The great achievement of the late recording secretary of the Missionary Society was the purchase of the "John Wesley" Bethel ship, and the appointment of Olaf G. Hedstrom as its pastor. That humble fluvial sanctuary was honored with the percentage of many churches and Conferences. Not far from the spot where it was moored, formerly stood the lumber pile behind which Hedstrom was converted. That night the stars shone with a lustre unseen before. Their orbs seemed to reflect the light which had shined into his own soul, and which warmed while it illuminated, and energized while it warmed. The love of perishing souls was as fire in his bones, and constrained him to ceaseless labor for his fellow Scandinavians. Jenny Lind, the "Swedish nightingale," loved and honored her devoted countryman for his manifold religious and moral excellences.

Sailors by the score found Jesus on the "John Wesley." He saved them from the guilt, practice and love of sin, made them new creatures, and sent them back to the frozen north to tell how great things God had done for them. The sixty-fourth Annual Report of the Missionary Society of the Methodist Episcopal Church is more fascinating reading than the brightest modern novel, provided the reader be spiritually prepared to appreciate its contents.

It tells us that Norway, where Methodist missions began their revivifying work in 1853, has had a Conference since 1867; that the financial, educational and evangelistic condition of its churches is improving; that in 1882 it had 26 native ordained preachers, 20 local preachers, 2,898 members, 477 probationers, and an average attendance on Sunday worship of 5,130; 37 Sunday-schools, 22 churches valued at \$26,240 crowns, 2 parsonages worth 19,920 crowns; that it had collected 2,402 crowns for the Missionary Society, 4,714 for other benevolent societies, 7,464 for self-support, 16,712 for church building and repairing, 13,795 for other local purposes, and that it has printed 26,500 volumes during the year. From all this we conclude that the Norway Conference is in a healthy and growing state, and that this portion of the field—indirectly of Terry's sowing—will yet shake like Lebanon. The history of the grim old Norseman is one of aggression and conquest. The iron is in his blood. Marvelous tenderness is in his heart. Instructed, guided, sanctified by the Holy Spirit through the Word, he is yet to play a great part in the future religious experience of the world.

Divine grace will effect a union between the three Scandinavian kingdoms more genuine and lasting than that of Calmar. Christ's spirit and love will yet fuse humanity into one—much more, peoples of kindred origin.

OMINOUS FUNERAL RITES.

In startling contrast with the late funerals of holy philanthropists were those of "Jim Elliott," the murderer and murdered pugilist, and "Mike" McGloin, the youthful and wolfish murderer. Hundreds, nay thousands, attended their wakes; other thousands, in disorderly crowds, followed their remains to dishonorable graves. Liquor flowed in streams. The pall-bearers dinked their glasses together, and prepared to imitate the brutal example of the dead. Fights and murders were the accompaniments of the last ceremonies. Utter and devilish misbelief laid crowns of flowers and wreaths of exotics arranged in the shape of the word "Rest" upon their coffins. The first principles of Christianity were ignored by the multitudes who thus virtually apotheosized brutality, vice and crime. Four or five of McGloin's gang have since been railroaded to State Prison. The worst exceed the best, numerically, in the metropolis. They are electors, legislators, administrators, monopolists, of government. What is to be the future? What will it bring forth? Never has there been louder call for the spirit, power, and life of our Lord in His witnessing church. Faith must needs rest implicitly in Him in order to see any bright side in the prospect. Well is it for Great Britain—nay, for America also—that God has raised up the Salvation Army! With all its extravagances, eccentricities and seeming fooleries, it is apparently the only Christian force that can grapple with the problem of how to save the masses. The established Church of England does wisely and self-preservedly in countenancing its spirit and aims.

R. WHEATLEY.

LETTER FROM CINCINNATI.

We live in a wonderful age. I am prompted to this remark from the fact that our great flood has been reported in Europe, accounts of it published there and sent back to this country where they have been read with great interest already. And not only so, but our friends over there have had an opportunity to reciprocate the generosity extended to them in their distress occasioned by the floods of the past winter; and right nobly have they responded to the call. These things develop and bring to view the better part of our nature.

Our Father knows what is best, after all. The writer, in a crowded meeting of ministers and laymen, heard the remark publicly made, that "the flood had done more to bring the people together, and awaken a common sympathy in the midst of suffering, and a desire to do something and to help somebody, than all the purely church or missionary work of the past ten years." And everybody said, "Amen, that's so!" And the ministers and all good people thus see and recognize the hand of God in this great calamity. If earnest gospel preaching will not reach the people, if missionary zeal and work fail to attract the attention of men and women to Christ and His church, nay, if great prosperity in the field and in the market will not do, God can send floods and scarcity that will awaken thought, and perhaps lead to reformation. Our great and wicked city needs the reformation, and God knows best what to do in order to bring it about, and when to send it. Let me illustrate: Cincinnati, the week before the great flood, spent nearly one hundred thousand dollars in opera—patronized largely, it has been said, by Christian people; and before the waters were out of her streets, hundreds of men stood in line for hours, waiting their turn to procure tickets to the Nilsson concerts at our great Music Hall, until every seat was taken at two dollars each; and there were seven thousand of them.

Great danger was done by our recent high waters, but principally to property, as few lives were lost. There was a very general response to the calls of distress, so that at this writing things are beginning to move on in about the usual way. Of course, many will need and will receive assistance for some time to come; but it is wonderful how soon

in this great country of ours we recuperate our energies and move on along the old lines of commerce and social life.

We have had the pleasure of having among us during the past winter one of your New England men, who, though superannuated, did very effective service in a number of the churches in our protracted meetings. I refer to Rev. Brother Ames. He is a very sweet-spirited man, full of religion, and we will remember him a long time as a brother beloved. He has left us and gone to New York city, to seek, if possible, a better field for his business than he found in our overcrowded city.

Rev. J. W. Hamilton, of the People's Church in Boston, at the request of our Preachers' Meeting, made an address before that body last Monday, upon the topic, "What is the best method of reaching the masses in our large cities?" Of course, an account of his own methods and of the success of his own great enterprise in your city entered largely into his address, as it was designed it should when the topic was framed a week before for his consideration. The meeting was delighted. There were hearty amens, and tears as well, and the speaker was complimented with a rising vote of thanks. His address was full of information, and most of us had a more intelligent understanding of Boston Methodism at its close, and of other matters in that metropolis, than we had before acquired.

In my letter some weeks ago, I spoke of the severe illness of Dr. Leonard, the presiding elder of the East Cincinnati district. He is not yet able for duty, and it does seem as though it might be a long time before he will take his accustomed place among his brethren. He has been in enforced idleness for one entire quarter; but his preachers have attended to his work cheerfully, and, besides, have presented him with a purse of over \$100.

Dr. Hypes, of the West district, has also been laid aside for several weeks by a severe attack of muscular rheumatism; suffering more, he says, in three days of that time than he had in twenty years before. He is around again, however, and will soon be at his post in full work. Some of the good lay brethren, and a few preachers too, have been so heartless as to intimate that it is a judgment sent on the eldership. That Providence is displeased we seriously doubt, and are inclined to think the brethren were ironically disposed.

The winter has not resulted in the ingathering to the churches that was expected, or that would possibly have been witnessed but for the flood, which broke up some of the meetings in progress. But we are not disposed to complain; for most of the churches in the city and suburbs are in good condition spiritually. We hope that great spiritual results will follow in the wake of the receding waters.

One of our city pastors expects to sail with his family, in April, for England, where he proposes to remain among friends for at least an entire year. Another is going to Colorado for his health; another to the South Kansas Conference; while another, still, is arranging to transfer to the Providence Conference, and become a student of theology in the Boston University. We bespeak in advance a warm place in the hearts of New England Methodists for our young friend, Rev. Wm. E. Kugler, and hope, Mr. Editor, that you will allow us to have him back at no distant day. He is young, talented and ambitious to do the very best possible work for the Lord; and hence he comes among you to learn the way of success. The above items may indicate to any young men finishing their course of study, that at the next session of the Cincinnati Conference there may possibly be room for several applicants.

The birds are singing this morning, with bright sunshine, and it seems as if the glorious spring-time had come again. N. BOWEN.

Feb. 28.

Sometimes God garners the dews of life, holding the tiny, precious drops in reserve to form some sudden shower of mercy, which shall save from utter barrenness the parched, arid soul in its season of burning need.—Ellen Oliver.

Miscellaneous.

A PREACHER'S DUTY
To his Predecessor, his Successor,
and his Colleagues.

BY REV. J. W. ADAMS.

Our theme assumes that, beyond the general duties which ministers owe to the ministry as a class, there are special duties which we owe to those we follow and those who follow us; and also to those with whom we are associated in the same community. Though much that we shall say would apply to ministers of any Christian denomination, we shall, of course, speak especially of Methodist ministers.

Duties grow out of relations and relations are determined largely by systems or policies. The Methodist system is unique. Its distinguishing features find no analogy in Church or State. In the itinerancy preachers so frequently and so immediately precede and succeed each other, that it becomes especially to study how we may pass through these changes most advantageously to the church and most becomingly and profitably to ourselves. Our duties should be studied in the light of these relations.

A Methodist preacher should never forget that he serves, not a congregation or a local church merely, but that he is one of 12,562 ministers, who serve about 18,000 churches, which are united in one church by the "connectional bond." An integral part of this great system, a factor in this vast Christian agency, he should not be indifferent to the utility of his ministry upon the general, as well as the local, church. Moving on in this grand procession of divinely-called and providentially-employed ambassadors of Christ, not knowing who he is to follow or who is to follow him, he should have an eye to the front and to the rear, to the end that this uninterrupted succession of ministers may mean an uninterrupted succession of manifold agencies for the salvation of men. To every Methodist minister, therefore, this theme, though a common one, is a very important one. The duties in these relations have been so often enumerated and so fully dwelt upon, that I cannot expect to suggest anything new. But as long as there are among us those who do not measure up to the commonly-accepted standard, and as long as I do not accept myself as already perfect in this regard, we shall need to have our pure minds stirred up by way of remembrance.

1. I will suggest some of the duties of a preacher to his predecessor. Some of these duties may be financial. If, in the thoughtful kindness of our predecessor, he has laid in a good stock of wood, or coal, or hay, and we need such articles, we should be ready to take them at a fair price and thank him for the accommodation. If he has furniture that you must procure, but which he will not require in his new field, we should buy of him, at a reasonable price, in preference to others. To save freight you may some time desire a similar favor. The rule I suggest is golden. If he desires you to act as his agent in closing up matters of business that could not be settled earlier, you should try to do so. In many such ways we should "bear one another's burdens."

But we hasten to speak of the duties we owe to our predecessors as ministers. The old pastor, thoroughly familiar with the field, may wish to make some practical suggestions which would be of great value to the new pastor. But he may be too modest to introduce such matters. I think it is a duty we owe to our predecessor to ask him if he has any such suggestions to make. If they are wise we ought to have them. If they are unimportant we need not heed them. But in either event, it is a courtesy which the retiring pastor will appreciate.

The first Sabbath in our new charge we should publicly thank God for what our predecessor has accomplished, pray that His blessing may abide with those to whom he has been profitable, and that he may be prospered in his new field. In connection with the sermon, it is well to make a kind and appreciative reference to the former pastor and his work. As we come to observe more fully the results of his labors, we should form and express as generous an estimate of his merits as if he was not our predecessor. If he is falsely accused, we should defend him. If he is justly criticised, we should suggest extenuating circumstances if possible, and caution his critics against too severe a judgment. It will not exalt us to humiliate our predecessor. There is no ministry whose reputation and influence are so much in each other's care and keeping as

ours. We have no right to detract from our predecessor one iota of his good reputation. All he has of this precious commodity he has faithfully earned, and it is sacred to him. To rob him of this, is more criminal than to rob him of money. The direful effects of such robbery do not end with him. If he suffers thus, the ministry suffers, and the church suffers, and, indeed, the world suffers by so much as we weaken his influence to make it better. Let us despise and frown upon all those arts and insinuations by which jealous rivals would magnify their importance at the expense of their worthier predecessors!

Duty to our predecessor requires that we should study, and, so far as practicable, enter into, his plans. If his methods have been wise and useful, the welfare of the church and the reputation of our system forbid breaking in upon them. Change for adequate cause is a duty, but change for the sake of change, or change because the useful methods in vogue did not originate with us, betrays a jealous conceit that defeats itself and mars the continuity of church work. To break up a good order of things simply because it was our predecessor's way, is an impertinent reflection upon him which sensible people can interpret and will very likely resent. A minister without magnanimity, who can never see anything in his spirit and methods of the men he follows worthy of commendation or imitation, and who is made unhappy by hearing others speak well of them, is a narrow, contemptible, and, I might add, graceless character.

By plans and methods I have, of course, referred to the general order of things. In the use of the same plans no two men will be exactly alike. It is not desirable that they should be. There is room in the details of church work for any man to put in his own personality. But I claim that our own interests and the welfare of the church, as well as our duty to our predecessor, require us to properly respect his administration, and to give him the honor that is his due. I think it is our duty to tell our predecessor of his good standing and work, if we find it to be good. It will inspire and encourage him, and make him more useful in his new field. If our predecessor is not too far away, we ought to offer to exchange with him, and show ourselves glad that he and his former parishioners can see each other. Are we not commanded to "rejoice with them that do rejoice?" What could be more Christian and beautiful than such a sight as that? I need not further particularize the duties we owe to our predecessor. They are all comprehended in the divine injunction, "Whatsoever things ye desire that men should do unto you, do ye even so to them."

[To be continued.]

METHODISM IN TOLLAND.

BY REV. W. H. TURNING.

Away back in the latter part of the eighteenth century, and in the beginning of this, there was a band of men traveling "in the power of the Spirit," over this continent, penetrating its interminable forests, fording its rivers, climbing its mountains, enduring the greatest fatigue and suffering; at night-fall resting, sometimes, with no pillow but their saddle-bags and no roof over them but the starry heavens; dying by the way, many of them; often cruelly treated by brutal mobs; shunned and persecuted by the established churches; generally considered by the people to be ignorant fanatics; traversing immense distances on foot and on horseback. There was a band of men of this character—the early preachers of Methodism—who, in planting on this western soil the faith of their fathers and in itinerating from one end of the land to the other; holding meetings and preaching in all kinds of places, in log huts, school-houses, by the roadside, in court-houses, in the woods, in rude chapels, in perils and hunger often; many of them in a strange land far from kindred and friends; calling men to repentance with a pathos and eloquence irresistible; poor in this world, but heirs to an inheritance incorruptible, untold, and that fadeeth not away reserved in heaven for them—who, in this laboring, laid securely the foundations of that vast superstructure, Episcopal Methodism, with a membership of over three million six hundred thousand, and a ministry (itinerant and local) of over sixty-six thousand, the marvel of the age, and with missions on which the sun never sets.

These great men, with a heroism, fortitude, patience and faith in God unsurpassed since the days of the Apostles, we cannot but be deeply interested in; nor can those particular places and fields, the scenes of their wonderful toils, those historic centres, where they convened, and counselled, and prayed, and from which they radiated in all directions, ever lose a peculiar charm and interest to every one of their loyal, devoted followers.

In a former article I have called attention to Tolland, Ct., as one of these historic fields. Here the first Annual Conference ever held in Connecticut was convened and the second in New England. Here stands the old building in which the brethren, with Bishop Asbury,

gathered on Monday, August 11, 1793, when the Bishop preached to them from 2 Tim. 2: 24-26: "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"—which was peculiarly significant at that time and place. The Bishop labored under some indisposition of body on this occasion, for he writes: "I am as I was, I went through the business. I was tired out with labor, heat, pain and company." He was taken sick at the breaking up of the Lynn session of this Conference, and rode on horseback in a suffering condition to Tolland. However, on the same day of the Conference at Tolland (Monday), at the conclusion of the business, the Bishop departed, but was so ill that he could not ride his horse. Accordingly a carriage was procured, and he drove through the rain over these fearful hills and rocks, after night had set in, as far as Ellington, where he stopped at Dr. Steel's, who was well disposed towards Methodism and a friend to our preachers, though not a member of our church. Here he was so weak that he could not walk from the house to his horse, yet he kept on his journey the next day, Dr. Steel carrying him to Hartford. This apostolic man had no time to take to his bed. He was on a great mission. He was the messenger of the King of kings, but further on in this journey he was so much weakened that he was compelled to lie down by the roadside! Thus in pain and weakness he toiled on. Hear him as he writes, Sept. 22, 1793: "I have been sick upward of four months, during which time I have attended to my business and ridden, I suppose, not less than 3,000 miles." If this was the work of a sick man, what might a well man do? And he says again: "I groan with pain one minute, and shout glory the next. If I only had health, America should not hold me." Grand old hero! He rose superior to this inhospitable country and climate. Storms deterred him not from his glorious work. Long distances were apparently insignificant. Neither darkness, pain, weariness, nor the persistent opposition he everywhere met, dampened in the least his ardor. His circuit was the continent; his conveyance, his faithful horse; his study, the saddle; his preaching hours, every day in the week; his diversion, writing up his journals; his ambition, the salvation of souls; his salary, the smile of God and the fruit of his labors; his rest, his death. America will never look upon his like again. In the ecclesiastical world he stands without a peer—the greatest man the age has produced.

Those were stirring days in New England, and especially in this vicinity there was great excitement. Looking at the causes of so excited a condition of things in this town, only a few humble Methodists had built a church here and were serving God after the manner of their fathers; but it was like a bomb-shell thrown into a camp. The waters of the staid Orthodoxy of this part of Connecticut were greatly agitated. Mr. Howard, who hospitably entertained Lee on his first arrival in Tolland, and who afterwards was converted and gave the society a lease of a lot for a church, had several sons who identified themselves with Methodism here, and who, in consequence, were sorely persecuted. Two of them were arrested for resisting the very oppressive taxations of those days in support of the dominant ecclesiasticism, and were taken from Tolland, together with Abel Bliss, esq., of Wilbraham, for a like offense, to the Northampton jail, where they had abundant leisure for reflection upon the severe laws for those times.

In my former paper, relying upon tradition, I was led into error regarding the preacher who replied so effectively to the celebrated Fast Day discourse of the Rev. Dr. Williams, pastor of the Congregational church in Tolland. Rev. Dr. George Roberts, presiding elder of this district then, was the man who measured swords with Drs. Williams and Huntington, and not the young though talented preacher, Morris Ralston. Dr. Roberts was a powerful and successful preacher, one of the ablest ministers of those days. He was an antagonist to be dreaded, and the "Association" here arrayed against Methodism caught a Tartar in the person of the Doctor. He was more than a match for all their hosts. Stevens tells us that in his applications he was often overwhelming.

Mr. Joseph Howard, one of the sons of the Howard above mentioned, who lived to a venerable age and was an important man in Tolland, occupying the office of town clerk a great many years, was present in the Congregational church on that memorable Fast Day, April 17, 1793, and heard the discourse of Dr. Williams. He states that it produced a profound sensation among the people. This discourse was printed, and also a letter by Dr. Huntington, which accompanied it, thus giving the feeble Methodist band here a double dose. This discourse was published "with the unanimous approbation of the Association, and at their cordial request." (!) This was the first attack through the press upon New England Methodism, and the excitement in Connecticut ran high. It was determined that this heresy should be at least rooted out of Tolland. A copy of this pamphlet can be seen at the rooms of the Connecticut Historical Society in Hartford. Some of the generous allusions in it are as follows: "There may be little sincerity where there is a great share of zeal. When a new sect has arisen in the Christian Church, the leaders, especially, have made high pretensions to eminent society and love for precious souls. The Christians in the church of Corinth and Achaea were practiced upon by the same sort of teachers. St. Paul says, they are false

apostles, deceitful, worthless, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers, also, be transformed into the ministers of unrighteousness—corrupt teachers, beguiling unstable souls, creeping into houses and leading captive silly women, laden with sins, and led away with divers lusts."

[To be continued.]

NEW JERSEY CONFERENCE.

The forty-seventh session of the New Jersey Conference convened at Long Branch, N. J., March 21. The session was held in St. Luke's Church, the old Centenary Church, that has passed through a vicissitude of experience rarely equaled by any church organization. It was bought in at auction sale by a gentleman who held a claim against it, for some six or eight thousand dollars, to cover his claim, thus swamping some ten thousand dollars of antecedent claims. The society disbanded and reorganized under the present title, and retook the property of the late purchaser for nearly eight thousand dollars. After a hard struggle, continued through the three years' pastorate of Rev. James Moore, the whole is paid and the church is out of debt.

The Simpson Church in the lower village has been built during the same time. It is a neat, convenient chapel of sufficient size for the present demands of the community, and gives additional strength to Methodism in the place. There are now four Methodist Episcopal Churches, and one A. M. E. Church, at this fashionable watering-place, two Reformed churches, one Episcopalian and one Roman Catholic. The latter is large and sustained by an extensive parish. All the churches are well sustained. There is some prospect of forming a Baptist organization soon, and there is room for more. Twenty churches would not furnish too great accommodation for the multitudes who crowd this resort in summer.

In the order of episcopal arrangement this Conference fell to the supervision of Bishop Wiley, who was present and conducted the sacramental service of the opening. On taking the chair and calling the Conference to order, he related a little recent experience in search of a Conference in Virginia, as he supposed, which was both interesting and amusing. It carried the older brethren back some forty or more years, when similar experiences were much more common than now, at least in these parts.

He had just returned from a tour of inspection through the South, under direction of the Board of the F. A. Society, when he started to find the Conference. The name of the place was not familiar, and the route was entirely new and unknown to him. The first place he found bearing the name sought, he found further that the place he sought was only an appointment in a circuit in West Virginia. After some travel and difficulty, he found the nearest station to it on the railroad, and was again filled. Bishop Foss presided and made a brief address. Felicitous addresses were also made by Rev. C. S. Harrower, D. D., of St. Luke's, Bishop Warren, and Gen. C. B. Fisk, who conducted the financial effort. By this time the sum of \$15,000 was raised.

In the evening Rev. Dr. Buckley could not be present as announced, on account of sickness, but the overflowing congregation was more than satisfied with the exercises. The prayer was by Rev. W. C. Steele, and an admirable address was made by Bishop Simpson on "Sacrifice the Antecedent of Blessing." After this Gen. Fisk resumed the work of liquidating the debt. The people gave according to their ability, but before they were wearied. Mr. J. B. Cornell, the bountiful steward of God, and successor of his brother as president of the city C. E. and M. Society, wiped out the remaining thousands of dollars, having given during the day about \$15,000 to pay for the building, in addition to \$5,000 previously given. Benedictions divine and multiplied rest on this noble, humble, godly man! Messrs. Edward Kilpatrick, Anderson Fowler, J. M. Cornell and Gen. Fisk were also liberal givers.

Thus this energetic church marks a most interesting epoch in its history, and with a new impulse of Christian zeal will prosecute its unembarrassed work to the salvation of many precious souls.

W. T. HILL.

New York, March 27, 1883.

THEOLOGICAL TRAINING FOR THE PEOPLE.

A NEW DEPARTURE.

The word "Chautauqua" has secured for itself a world-wide fame. It first represented an annual summer gathering of scholars and Bible students on the banks of Lake Chautauqua in western New York; then an original and unique assembly of Sunday-school and church workers attempting the solution of important questions in educational methods, in the normal training of teachers and in the literary culture of the people. It then represented that magnificent conception and creation, "The People's University;" an institution in which to-day thirty thousand students, scattered all over the globe, are at their own firesides pursuing a four years' collegiate course of study in ancient and modern history, the sciences, general literature and the arts, and are rapidly maturing in the refinements and graces of liberal training. We believe that the Chautauqua Literary and Scientific Circle is doing more than any other single agency to rightly solve the delicate problems of general education among the American people.

The Chautauqua School of Theology, now in its second year of successful operation, brings its advantages to the very homes of the people, offering for a merely nominal sum such culture in

theology as it is claimed cannot be secured in any other institution. It is the People's Seminary. It has nearly four hundred students—some of them laymen; these are pursuing courses in Hebrew, Greek, historical, practical and doctrinal theology, Christian science and philosophy, human nature, literature and art, are preparing for the rigid examinations necessary to secure the degree of B. D., and are most enthusiastic in their praises of the wisdom with which the curriculum was planned, and the energy with which its various studies are directed.

But especially does the character of the faculty justify the most sanguine expectations of worthy success. Dr. John H. Vincent of New York, Dr. Luther T. Townsend of Boston, Dr. Philip Schaff and Dr. Lyman Abbott of New York, Judge Edmund L. Bennett of Boston are names which would grace the curriculum of any theological seminary in the land.

Students in any part of the country are entitled to the instruction which the professors in the eight departments and the four special courses furnish by correspondence. The humblest person can secure the advantages of the entire course.

We append a list of the officers and department deans, and refer inquirers for detailed information to the general secretary, Rev. Alfred A. Wright, A. M., of Lynn, Mass.

President, John H. Vincent, D. D., N. Y.
Dean, L. T. Townsend, D. D., Boston.
General Secretary, Alfred A. Wright, A. M., Lynn, Mass.

DEPARTMENT DEANS.

Hebrew, W. B. Harper, Ph. D., Chicago.
Greek, Alfred A. Wright, A. M., Lynn.
Doctrinal Theology, the School Officers.

Historical Theology, Philip Schaff, D. D., New York.
Practical Theology, Luther T. Townsend, D. D., Boston.

Christian Science and Theology, Luther T. Townsend, D. D., Boston.
Human Nature, Lyman Abbott, D. D., New York.

Literature and Art, W. C. Wilkinson, D. D., Tarrytown, N. Y.

SPECIAL COURSES.

The Relation between Body and Soul, Prof. James S. Jewell, M. D., Chicago.
Education, Prof. J. W. Churchill, A. M., Andover.

Industrial Economy and Trade, The School Officers.
Jurisprudence, Judge Edmund L. Bennett, LL. D., Boston.

FROM OUR BOARD OF EDUCATION.

PLANS FOR CHILDREN'S DAY, 1883.

1. As the collections will this year be classified under the heads of the several districts of each Conference, a circular will be sent to each presiding elder, asking his co-operation and influence toward securing a good Children's Day celebration in every charge under his supervision.

2. To each pastor will be sent an explanatory circular addressed jointly to him and his Sunday-school superintendent for immediate and careful consideration. This circular will be accompanied with two copies of the Board of Education's Report on Children's Day, 1882; also with a specimen order of service for Children's Day, 1883, and a Letter to the Children and youth of the Methodist Episcopal Church, relating to Children's Day and its objects.

3. An offer will be made, in the circular, to pastors and superintendents, of a suitable number of orders of service and children's letters to be gratuitously sent to each school pledging the Children's Day collection and ordering them in a specified way and in proper time. The proper time is so as to reach New York within the month of April. This will make it necessary to send out the circulars earlier than was formerly proposed to pastors in the Conferences meeting in the month of April. It will be seen that the above measures contemplate progress on a grand scale. They have been adopted after extensive consultations with leading ministers and laymen in various parts of the church, who, with great unanimity, have approved and indorse them. Nevertheless, they involve a large expense and an unusual amount of labor, they are regarded as experimental, and are not to be repeated unless they are well received and found in practice to be advantageous.

Our Book Table.

Funk & Wagnalls Issue, in a neat form, the very valuable COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS, by F. Godet, D. D. Translated from the French by Rev. A. Cusin, M. A., and revised and edited, with an introduction and appendix, by Talbot W. Chambers, D. D., 531 pp., \$2.50. Those who have used the exegesis of Prof. Godet upon Luke, know well how thoroughly conscientious and diligent a commentator he is. He is eminently conservative as to the received text, and hesitates to accept readily the new readings. He belongs to the school of the Remonstrants rather than to the Augustinian, and his interpretation of the great Epistle of Paul approaches much nearer to our standards than those of the Calvinistic writers generally. His work is very elaborate. He not only thoroughly discusses the text, but enters at great length and ability into the argument of the Apostle. All the modern questions in discussion, involved in the doctrines of grace, appear in these full pages as fully considered by the Professor. In the appendix Dr. Chambers reviews his position on the question of post mortem probation. The introduction and the appended notes of the American editor add essentially to the value of this edition of the Commentary.

THE PRAYERS OF THE BIBLE; compiled by Philip Waters. New York: Phillips & Hunt. For sale in Boston by J. P. Magee. 8vo, 334 pp., \$2.00. In this very handy and useful volume all the prayers of the Bible, with the persons offering them, the occasions calling for them, with the conditions, hindrances, encouragements, answers, etc., are set forth in Scripture language. The whole is so well arranged and supplied with index that it can be rendered available at once. It has won, upon an examination of the manuscript, the hearty commendation of the leading ministers of New York.

Houghton, Mifflin & Co. are publishing a series of very valuable books in their set of "American Statesmen." The different biographies are placed in the hands of expert writers, and the result is, we are having one of the best and most attractively-written collections of the leading statesmen of our country

that has been published. The volume last issued is THOMAS JEFFERSON, by John T. Morse, Jr. It is a rare thing to find a perfectly just and well-balanced biography. Ordinarily these works are written by friendly hands, and are disposed to be eulogistic, or by foes and become caustically critical. Mr. Morse does ample justice to the best side of his subject's character, and to his really marked abilities. He also does equal justice to his narrowness, his conceits, his bitterness in controversy, and the many failures which interspersed his brilliant political career, and world-renowned papers. The book will be read with interest, as throwing light upon the origin of parties and the points of public policy upon which the statesmen of the early days of the Republic were divided in opinion.

From Harper & Brothers we have a fresh and interesting addition to the useful biographical sketches of Samuel Smiles. This volume is AN AUTOBIOGRAPHY OF JAMES NASMYTH, THE GREAT SCOTCH ENGINEER, which has been revised and edited by Samuel Smiles, LL. D., \$1.50. New York: Scribner's. A very entertaining account of the early life of his subject, his school days, his mechanical education, his entrance upon business for himself, and his rapid advancement. A description is given of his chief works and his studies in various branches of science, of his travels on the continent, and his scholarly retirement from business. The volume is of great entertainment and instruction, and we heartily commend it to our readers.

From the same house we have ILLUSTRATED TALES, by Sherwood Bonner. Illustrated, quarto, 187 pp., \$1.75. These very amusing African and Backwoods stories, have already appeared in the Monthly. The tales are so good, coming when they will be purely pictures of a vanished condition of things, both South and West. They are told with remarkable success in the recollection of the reader, and the dialect of the actors, and are often convincing in their fun.

Jas. R. Osgood & Co., Boston, issue, in their Round Robin Series, FANCY, by One of Her Admirers. It is a society novel, somewhat sensational, with many bright pictures of social life, and some not so attractive. The heroine has a strange discipline, but comes out happily in the end.

In the "Household Library of Exposition," we have THE LAMB OF GOD; Expositions in the Writings of St. John, by W. Robertson Nicoll, M. A., 16mo, 90 cents. New York: Scribner's. For sale in Boston by J. W. Williams & Co. In seven short chapters the special characteristics of our Lord, as symbolized by a lamb, are set forth. These short meditations are quite original and impressive, and present Christ in His holiness. His expiatory sacrifice, His triumph, His judicial office, and the marriage and wrath of the Lamb. It is full of suggestive thoughts for discourse, and for hours of meditation.

THE HEBREWS AND THE RED SEA, by Alexander W. Thayer. With Maps, pp. 140, 50 cents. New York: Scribner's. Dr. Thayer's little volume proposes to settle the long mooted question of the place of the passage of the Red Sea. It is based upon the hypothesis of the Hebrews, and is supported by that of Brugsch and many others. The work is an exhaustive discussion of the question, and is very convincing, if not conclusive, in its "working theory."

John B. Alden issues, in a very neat form, bound for 39 cents, in paper, 16mo, THE COMMENTARIES OF CASSAN, by Cassan, 16mo, 39 cents. New York: Scribner's. In this little volume, an intelligible and interesting account of the famous writings of the great Roman, recording the story of his campaigns. It will be particularly interesting to those who do not read them in their original Latin, and a good introduction to their study.

From Robert Carter & Brothers we have THE AMERICAN SUNDAY-SCHOOL TEACHERS' AFTER THIRTY YEARS. By the author of the "Recreations of a Country Parson." Whoever has read the previous volumes of this author will be sure to read this. The meditations are so suggestive, and so full of years, but they still bear the same marks of fresh and vigorous thinking, and afford delightful subjects for hours of meditation, and preparation for the social meeting, or suggestions for the pulpit.

DOWNWARD; OR, THE NEW DISTILLERY, by Sarah J. Jones, 16mo, Philadelphia: The American Sunday-School Union. This is a terrible story, but not too darkly drawn, of the consequences of tampering with alcoholic drinks. No lad or girl should read it without a shudder, as he sees the certain "downward" road, before the drunkard, and without offering sincerely the prayer, "Lead us not into temptation, but deliver us from evil."

MARTIN THE SKIFFER; A Tale for Boys and Seafaring Folk, by James F. Cobb, F. R. G. S., New York: E. & J. B. Young & Co., \$1.25. The volume is written by the author of that excellent story, "The Water-worn Log," with quite different scenery and incidents, the same wholesome lessons of duty and devotion are taught in the present volume. Its real motto is, "Our extremity is His opportunity."

Robert Carter & Brothers issue another fine religious tale, by Mrs. Nathaniel Cookin, perhaps better known as Jennie M. Drinkwater. The volume is entitled, BECK'S PASTORAL. 12mo, \$1.25. It is an eminently religious book, illustrating piety in every-day life, and the beauty and safety of confiding trust in the promise and providence of God.

W. C. Palmer, New York, publishes two excellent little devotional manuals—RELATIONS OF THE HOLY SPIRIT TO THE WORLD, by E. A. Holmes, by Rev. L. R. Dunn, D. D.; and THE BOOK OF DOCTRINE OF ENTIRE HOLINESS, PRACTICALLY CONSIDERED, by Rev. K. Van Sant. These are excellent little books, and are full of devotion, full of thoughtful suggestions, and eminently practical.

Charles Scribner's sons issue a new, revised and enlarged edition of THE ORTHODOX THEOLOGY OF TO-DAY, by Newman Smyth. This is, perhaps, the latest and best of the volume, and is a complete re-issue, and is a complete re-issue. It most fully embodies his new interpretation of the doctrines of grace. He guards, somewhat, in his introduction, his chapters on the Atonement, from being taken too literally, and calls for being struck with the candor of the preacher, with his incisive putting of his convictions, with the fresh and striking light in which old truths are set forth in his living pages. If he had been trained an Arminian rather than a Calvinist, he would have had far less trouble in adjusting his religious philosophy to his faith and experience, and not needed a "new departure." The book is vital with both intellectual and spiritual power.

G. P. Putnam's Sons publish an amusing and grotesque brochure, entitled, OUR CHOR, in which, with picture, prose, and verse, the remarkable fortunes of the leading statesmen of our country

(Continued on page 1.)

[3] The Sunday School.

SECOND QUARTER, LESSON IV.
SUNDAY, APRIL 22. Acts 9: 1-31.

SAUL PREACHING CHRIST.

BY REV. W. O. HOLWAY, U. S. N.

I. Prefatory.
GOD'S TEST: "He which persecuteth us in the flesh, shall be persecuted of God." (Gal. 1: 24).

II. Explanatory.

Saul was not "disobedient to the heavenly vision." Having recovered his sight and gained strength after his persecution, he forthwith entered the synagogues of Damascus, and preached, with all the ardor which had characterized his previous course, the Name which he had so fiercely persecuted. The first feeling excited was that of amazement at the course now pursued by one who had come to the city with so deadly a purpose; but as Saul rapidly "increased in strength," and his arguments in proof that Jesus is "the very Christ" grew more and more convincing, the Jews were "confounded" and enraged.

We learn from Paul's subsequent statements that his actual stay in Damascus was short. Most of the three years succeeding his conversion were spent in Arabia, where in seclusion, meditation and prayer his soul was nourished and prepared for his great mission. On returning to Damascus he speedily showed himself so powerful a witness for Jesus that his enemies formed a plot to kill him. The ethnarch of the city under Antioch, who sympathized with the Jews, placed the garrison at their disposal, and the gates were watched night and day by zealous who were determined to assassinate him if he tried to escape. But Saul had his disciples in Damascus, and they arranged for his deliverance in a way similar to that by which Rahab saved the spies out of Jericho. A convenient window overlooking, or opening through, the wall offered a safe mode of escape, and Saul was lowered by night in a basket, and left the "perils of the city" far behind.

He came to Jerusalem. His purpose is so doing, as we learn from his own statement, was to see Peter, or to "inquire of Peter," who was reputed to be the chief of the apostles. His sincerity, however, was distrusted at first, and the disciples hesitated to receive their former persecutor into fellowship. But Barnabas, who from the proximity of their birthplaces may have previously known Saul, interposed in his behalf, and himself introduced this suspected but "chosen vessel" to Peter and James. He narrated to them how the Lord had personally appeared to Saul by the way, and how the latter had boldly preached Jesus in the synagogues of Damascus. The apostles then gladly received him, and gave to him "the right hand of fellowship." With characteristic zeal Saul took up the dispute with the Hellenists which Stephen had carried on with such fatal results to himself, and he was only saved from Stephen's fate by a vision from God which directed him to leave the city, and by being secretly escorted by the brethren to Caesarea, whence he departed for Tarsus. A brief period of rest from persecution was now enjoyed by the church, which had spread over Judea, Galilee and Samaria, and the respite was so spent in spiritual progress and "the comfort of the Spirit," that believers were edified and converts added.

III. Expository.
1. A Bold Preacher (26-30).
26. When Saul came to Jerusalem. The object of his visit, as we learn from his own subsequent statement, was to confer with Peter (Gal. 1: 18) — not to seek any confirmation of his apostolic call, or any authority from the "apostolic college." Assayed — attempted. To join himself to the disciples — to visibly and intimately connect himself with the Christian church. They were all afraid of him. They doubted his sincerity. He had left Jerusalem a fierce persecutor, stained with Stephen's blood. He had been absent three years, of which most of the time had been spent in seclusion in Arabia. Communication between Jerusalem and Damascus was rendered difficult because of the hostility existing between Antioch and Herod Antipas. Tidings of Saul's conversion may have reached the apostles at the time, but a long period had now elapsed, and the report itself might have been discredited. Says Whiston: "When at last that same fact, so terrible in its associations, unannounced, reappeared among them, no wonder that a panic arose." And Hackett observes: "The sudden appearance of Voltaire in a circle of Christians, claiming to be one of them, would have been something like the return of Saul to Jerusalem as a professed disciple."What must have been Saul's feelings when, after three years' absence, he first saw the walls and towers of the Holy City again? He had left Jerusalem as the powerful commissioner of the Sanhedrin council, armed with full powers to root up the heresy spread by the followers of Jesus. He returned to the capital poor, despised, a proscribed outlaw, his brilliant earthly prospects blasted, only burning to preach the name of the Crucified, whose devoted followers he had once persecuted with so bitter, so relentless a hostility (Schaff).
27. Saul at Tarsus. — whose gift of all his possessions he devoted to the service of God. He was the son of the "severely," and held a prominent place in the esteem of the early church. Being a native of Cyprus, he possibly knew Saul in his boyhood at Tarsus, which was distant only a few hours' sail, and they were subsequently companions in missionary work. Brought him to the apostles — to James and Peter only (Gal. 1: 18, 19), who were the only ones at that time in the city. Declared unto them — related to them fully what they only knew indistinctly — Saul's miraculous conversion, commission and fidelity. Having "seen the Lord by the way," he was competent to stand as His witness and to be received into the confidence and communion of His disciples. He was with them — no longer suspected, but admitted to fellowship. Coming in and going out — R. V., "going in and going out." This Hebrew idiom is used properly of those who sustain official relations or perform public labors (Hackett).
His stay in Jerusalem lasted fifteen days. During this period he attended daily the Temple worship and conferred to the Jewish law (Acts 22: 17) besides carrying on his preaching and disputes.Barnabas has already been mentioned in the Acts (4: 36, 37) as a Levite of Cyprus who, in spite of the prejudices of his rank, had been among the earliest to join the new community, and to sanction its happy communion by the sale of his own possessions. The dignity and sweetness of his character, no less than the sacrifices which he had made, gave him a deservedly high position among the persecuted brethren, and the power with which he preached the faith had won for him (in addition to his own name) the surname of "Barnabas," the son of consolation. Tradition asserts that Barnabas had been a scholar of Gamaliel, and the same feeling which led him to join a school, of which peculiarity was his permission of Greek learning, might have led him yet earlier to take a few hours' sail from Cyprus to see what could be learned in the university of Tarsus. If so, he would naturally have come into contact with the family of Saul, and the friendship thus commenced would be continued at Jerusalem. It had been broken by the conversion of Saul (Farrar).
28. A Bold Preacher (29-32).
29. After that (R. V., "when") many days were fulfilled. — We learn from Gal. 1, that Paul did not go to Jerusalem until three years after his conversion, and that he spent three years in Arabia, therefore he filled with strangers. Disputed against the Grecians — the Grecian Jews, or Hellenists. He was acting now as Stephen's successor in the same synagogues, and doubtless he probably in defending the Name which he had formerly blasphemed. They went about to slay (R. V., "kill") him. — It was intolerable to them to hear this apostate at all; it maddened them that he should convert all their arguments, and leave them no alternative but to accept the Christ whom he preached; hence this plot to kill him.It was the repetition of the scene which had passed three years before at the martyrdom of Stephen, except that the persecutor then was, by the mysterious workings of Providence, to be the victim now (Lewin).
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Observe the aspect of unity, under which Luke, surveying the whole domain of Christendom, comprehends the churches which had been already formed, and were in course of formation. The external bond of this unity was the apostles; the internal, the Spirit; Christ the one Head (Meyer).

ZION'S HERALD, WEDNESDAY, APRIL 11, 1883.

SECOND QUARTER, LESSON IV.
SUNDAY, APRIL 22. Acts 9: 1-31.

SAUL PREACHING CHRIST.

BY REV. W. O. HOLWAY, U. S. N.

I. Prefatory.
GOD'S TEST: "He which persecuteth us in the flesh, shall be persecuted of God." (Gal. 1: 24).

II. Explanatory.

Saul was not "disobedient to the heavenly vision." Having recovered his sight and gained strength after his persecution, he forthwith entered the synagogues of Damascus, and preached, with all the ardor which had characterized his previous course, the Name which he had so fiercely persecuted. The first feeling excited was that of amazement at the course now pursued by one who had come to the city with so deadly a purpose; but as Saul rapidly "increased in strength," and his arguments in proof that Jesus is "the very Christ" grew more and more convincing, the Jews were "confounded" and enraged.

We learn from Paul's subsequent statements that his actual stay in Damascus was short. Most of the three years succeeding his conversion were spent in Arabia, where in seclusion, meditation and prayer his soul was nourished and prepared for his great mission. On returning to Damascus he speedily showed himself so powerful a witness for Jesus that his enemies formed a plot to kill him. The ethnarch of the city under Antioch, who sympathized with the Jews, placed the garrison at their disposal, and the gates were watched night and day by zealous who were determined to assassinate him if he tried to escape. But Saul had his disciples in Damascus, and they arranged for his deliverance in a way similar to that by which Rahab saved the spies out of Jericho. A convenient window overlooking, or opening through, the wall offered a safe mode of escape, and Saul was lowered by night in a basket, and left the "perils of the city" far behind.

He came to Jerusalem. His purpose is so doing, as we learn from his own statement, was to see Peter, or to "inquire of Peter," who was reputed to be the chief of the apostles. His sincerity, however, was distrusted at first, and the disciples hesitated to receive their former persecutor into fellowship. But Barnabas, who from the proximity of their birthplaces may have previously known Saul, interposed in his behalf, and himself introduced this suspected but "chosen vessel" to Peter and James. He narrated to them how the Lord had personally appeared to Saul by the way, and how the latter had boldly preached Jesus in the synagogues of Damascus. The apostles then gladly received him, and gave to him "the right hand of fellowship." With characteristic zeal Saul took up the dispute with the Hellenists which Stephen had carried on with such fatal results to himself, and he was only saved from Stephen's fate by a vision from God which directed him to leave the city, and by being secretly escorted by the brethren to Caesarea, whence he departed for Tarsus. A brief period of rest from persecution was now enjoyed by the church, which had spread over Judea, Galilee and Samaria, and the respite was so spent in spiritual progress and "the comfort of the Spirit," that believers were edified and converts added.

III. Expository.
1. A Bold Preacher (26-30).
26. When Saul came to Jerusalem. The object of his visit, as we learn from his own subsequent statement, was to confer with Peter (Gal. 1: 18) — not to seek any confirmation of his apostolic call, or any authority from the "apostolic college." Assayed — attempted. To join himself to the disciples — to visibly and intimately connect himself with the Christian church. They were all afraid of him. They doubted his sincerity. He had left Jerusalem a fierce persecutor, stained with Stephen's blood. He had been absent three years, of which most of the time had been spent in seclusion in Arabia. Communication between Jerusalem and Damascus was rendered difficult because of the hostility existing between Antioch and Herod Antipas. Tidings of Saul's conversion may have reached the apostles at the time, but a long period had now elapsed, and the report itself might have been discredited. Says Whiston: "When at last that same fact, so terrible in its associations, unannounced, reappeared among them, no wonder that a panic arose." And Hackett observes: "The sudden appearance of Voltaire in a circle of Christians, claiming to be one of them, would have been something like the return of Saul to Jerusalem as a professed disciple."What must have been Saul's feelings when, after three years' absence, he first saw the walls and towers of the Holy City again? He had left Jerusalem as the powerful commissioner of the Sanhedrin council, armed with full powers to root up the heresy spread by the followers of Jesus. He returned to the capital poor, despised, a proscribed outlaw, his brilliant earthly prospects blasted, only burning to preach the name of the Crucified, whose devoted followers he had once persecuted with so bitter, so relentless a hostility (Schaff).
27. Saul at Tarsus. — whose gift of all his possessions he devoted to the service of God. He was the son of the "severely," and held a prominent place in the esteem of the early church. Being a native of Cyprus, he possibly knew Saul in his boyhood at Tarsus, which was distant only a few hours' sail, and they were subsequently companions in missionary work. Brought him to the apostles — to James and Peter only (Gal. 1: 18, 19), who were the only ones at that time in the city. Declared unto them — related to them fully what they only knew indistinctly — Saul's miraculous conversion, commission and fidelity. Having "seen the Lord by the way," he was competent to stand as His witness and to be received into the confidence and communion of His disciples. He was with them — no longer suspected, but admitted to fellowship. Coming in and going out — R. V., "going in and going out." This Hebrew idiom is used properly of those who sustain official relations or perform public labors (Hackett).
His stay in Jerusalem lasted fifteen days. During this period he attended daily the Temple worship and conferred to the Jewish law (Acts 22: 17) besides carrying on his preaching and disputes.Barnabas has already been mentioned in the Acts (4: 36, 37) as a Levite of Cyprus who, in spite of the prejudices of his rank, had been among the earliest to join the new community, and to sanction its happy communion by the sale of his own possessions. The dignity and sweetness of his character, no less than the sacrifices which he had made, gave him a deservedly high position among the persecuted brethren, and the power with which he preached the faith had won for him (in addition to his own name) the surname of "Barnabas," the son of consolation. Tradition asserts that Barnabas had been a scholar of Gamaliel, and the same feeling which led him to join a school, of which peculiarity was his permission of Greek learning, might have led him yet earlier to take a few hours' sail from Cyprus to see what could be learned in the university of Tarsus. If so, he would naturally have come into contact with the family of Saul, and the friendship thus commenced would be continued at Jerusalem. It had been broken by the conversion of Saul (Farrar).
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(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.)

Zion's Herald.

WEDNESDAY, APRIL 11, 1883.

Fast Day was honored in Boston and its vicinity so far as to give up secular business. The banks and stores were closed, and the city put on the aspect of the Sabbath. The lines of travel, however, were crowded, and places of amusement were fully patronized. All this, in a measure, is true on the Sabbath, but we should not think of giving up the day on this account. Thousands of congregations throughout the State were assembled, and the day was suitably recognized by many Christian audiences.

The undignified, impertinent advice of Gov. Butler to the ministers of the State in reference to their Fast Day sermons, undoubtedly gave a fresh zest to the preaching on the occasion. The sermons, as reported on the succeeding morning, afforded particularly lively and instructive reading. The discourses of the occasion have rarely ever had a stronger political flavor, and never was a Governor more honored (?) by direct and pronounced notice from the pulpit. It is hardly necessary to say that these notices were not altogether of a flattering character.

Bishop Bowman's first visit to the New England Conference has been highly appreciated. His simple, natural, affable manners, his sweet and devout spirit, his ready address and impressive words, won the hearty respect and esteem of the Conference and its visitors. The Bishop was sufficiently prompt, kept good order, but was very easy and kindly in doing so, so that the spirit of the session was grateful throughout. The president of the Conference is a Pennsylvania by birth, but he had a New England inoculation as a student at Wilbraham. He pleasantly recognized Rev. Edward Othman as one of his teachers when at the Academy. He graduated at Dickinson College, was afterwards a teacher and professor in that institution, and was taken from the presidency of Indiana Asbury University when he became Bishop. He was very popular as an educator and preacher at the West, and was a delegate to the Wesleyan Conference in 1864. Last year his critical sickness filled the whole connection with grief and anxiety. He seems, however, to have recovered his full strength, and promises to the church many years of excellent service. He will always find a warm welcome among his New England brethren.

One of the most interesting events of the present session of the New England Conference was the passage of the fraternal resolution in reference to the visit of Dr. and Mrs. Wm. Butler to India during the coming year, and the responses made by them. We have rarely seen the Conference more moved than it was by the address of Dr. Butler, in which he referred to the remarkable religious progress since he entered alone the field of his mission in Northern India, and especially to his providential escape in the Sepoy rebellion and his witnessing of the sentence and execution of the great leader of it. Tears and subdued shouts bore witness to the deep emotions awakened by the magnetic power and eloquence of the Doctor's reminiscences. He related a very remarkable incident which had just come to his knowledge. He was singularly called upon, without previous preparation, three weeks after his conversion, to preach while visiting in Liverpool. He delivered his discourse without opening his eyes, in the terror of facing so large an audience. The other day, a stranger, traveling with a member of his present church, learning that the Doctor was his pastor, told him that he was happily converted to God under that first sermon delivered under such peculiar circumstances.

Mrs. Butler was invited also to speak, and made a very happy and effective address. The heartiest prayers and good wishes will accompany them on their long and interesting journey.

Longfellow, in his posthumous poem, makes Michael Angelo describe his idle friend Benvenuto as "an artist, richly endowed by nature, but who wraps his talent in a napkin, and consumes his life in vanities."

Do not these lines portray very many modern men and women? Assuredly they fit every life that is being spent unguided by high and noble purposes and wasted in devotion to profligate amusements and idle dreaming or silly, sentimental, sensational fictions. To such idlers the necessary occupations of every day are regarded as burdensome drudgeries, and all they esteem as "life" are the vanities which perish in the using, leaving no fruitage but the intellectual and moral degradation of their unhappy devotees. Unhappy idlers! They do not know the sweetness of the fruit which earnest business, joined to high moral and religious purpose, offers to the taste of every busy man. They do not even know the measure of their own capacities, which, owing to their purposeless idleness, remain like undeveloped mines perhaps of exceeding richness. A purpose to live for God and humanity, put into a life hitherto devoted to idle vanities, transforms it, and makes it peaceful, beautiful, useful, and happy. Awake, therefore, O listless soul! and "whatsoever thine hand findeth to do, do it with thy might." Thy diligence shall make thee rich, if not in the gold of the mine, yet in that nobler wealth which corruptible gold is too poor to buy.

THE SCRIPTURE EVIDENCES OF FAITH.

"Even so faith, if it hath not works, is dead, being alone," saith "James, a servant of God and of the Lord Jesus Christ." In a very elaborate paper in the *International Review* for April, William Myall, the writer, takes the ground that faith is simply the hearty acceptance of certain dogmas which distinguish the Christian from all other religions; that it is entirely diverse from morality, which is common to all religions; that Christianity exists only in its dogmas, and as these are quite generally disbelieved at this day, Christianity is decaying, and "a deeper love of the true, the beautiful and the good than ever was known before," is taking its place. The writer affirms that the world has learned that "goodness does not belong to any church;" "that a life guided by noble purposes and directed by lofty aims is better than the most implicit faith;" that all this "is a high code of morals, but it is not Christianity, for Christianity teaches that 'with-out faith it is impossible to please God.'"

Now to this, and much more in the same strain, it is to be responded, in the first place, that it is not true that the believer in evangelical Christianity who accept salvation through hearty trust in the Incarnation and Atonement of Jesus Christ, are decreasing in numbers. On the other hand, the statistics of such Christian bodies are increasing in later years in an unprecedented manner. The differences separating the various families of believers are chiefly comparatively trivial, and do not affect their fraternal co-operation. They are largely matters of church government and modes of worship, with diversities simply in their working theories of the scheme of human salvation on its divine side; but all accept the cardinal and vital truth of redemption through divine interposition, and the renewal of the heart by the Holy Spirit, with inspired faith as its condition. In numbers, in aggressive progress, in broad and sincere consecration for the world's well-being, the churches thus accepting Christ are growing, not decreasing.

Again, there is no such thing as Christianity without good morals. There never was, and there never can be. Such a Christianity cannot be found in the New Testament. St. Paul repelled it. A love for the true, the beautiful and the good, indeed! Pray, what said Paul, one of the first, as well as the greatest, of Christian preachers, to the Philippians? "Whatsoever things are true, whatever things are honest, whatever things are just, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, think on these things." Has the modern gospel of evolution a higher virtue than this to offer? Can it picture a life guided by nobler purposes or directed by loftier aims? But this is Christianity—the pure, consummate fruit of it, yesterday, today and forever. Neither has Christianity failed to present signal examples of the happy embodiment of all this. There have been false professions of the truth, the organized church in different periods of its existence has degenerated, but the pure seed has never died out of the world. The New Testament, and the example of the great Teacher, have ever been the standards of true faith; and this, when exercised by the individual, has always produced a pure, a high, a beautiful, and a holy life and character.

We may say, without fear of honest contradiction, that the highest forms of manhood and womanhood in all the noblest virtues and sacrifices for humanity have not been produced outside the pale of Christian churches.

but within them. There have been, indeed, men and women of lovely lives and characters who have not borne the outward profession of these bodies. How far they were influenced by their atmosphere, by early instruction, by inward spiritual influences, may not have been revealed. It is not true in this day of advanced intelligence, of the great spread of general knowledge, of emancipation, so termed, from the beliefs and superstitions of a less enlightened age, that those who affect to believe that faith in revealed religion and in a divine Saviour has been superseded by something better, exhibit any higher nobility of life and character, or have established any marked permanent monuments of their goodness. We would not mention names, some of whom have lately left this earth, of persons who accepted in their lives the "ethics of evolution" in the place of evangelical faith, as illustrations of this. It is sufficient to say, that outside of their intellectual prominence there has been little to remember concerning them of enduring virtue and stainless holiness. Can unbelief point to fairer, firmer, truer, nobler, more generous, or virtuous lives than those of the great Christian merchants who have lately died among us, firm believers to the last in a divine Saviour, who were elevated in all their aims by the faith which wrought by love in their hearts, and were inspired by it to the broadest activities for the good of their fellow-men? The longest chapter in the New Testament is filled with the "good works" of the men and women of faith, and their seed has not yet died out of the world. There are far more to-day of just this description of believing and working Christian men than there ever were before.

We are equally prepared to say that faith must have something to show for itself. It is not the simple acceptance of dogmas. A salvation is worthless that does not change the character and life. If faith simply exhibits itself in the loud presumptions of profession, and expends itself in self-congratulations and effusive songs, if it has no fruits of loving and holy tempers, of self-denying acts, of felt sacrifices of service and substance, it is dead, with all its apparent galvanic life, because it is "alone." The church and the world have a right to demand the legitimate fruits of the Spirit from all who profess to have yielded themselves entirely to Christ. Such a life cannot be barren. Its branches must bend with golden fruit. Everything short of this is simply counterfeit. And such lives as these (of which, thank God! there are not a few in all our churches) are the best answers to the half truths and whole errors embodied in such criticisms as those referred to in this paper.

—The Conference Sabbath in our city was one of remarkable interest to Methodists. The services during the day were held in Music Hall. The morning opening with a storm and was very uncomfortable; but before the love-fest had progressed, the great house was well filled. It would seem impossible to conduct such a service in so large a hall and with such a crowd; but there was no loss of time, no confusion, no abatement of interest, but, from first to last, a succession of as direct, clear, positive statements of a rich and present experience as we have ever heard. At times, under some of the affecting testimonies, the feeling was intense. Every seat was filled and many were standing when Bishop Bowman commenced his sermon. This will not soon be forgotten. It was upon the "Pearl of Great Price." Nothing could be simpler, more natural or unaffected than the arrangement and illustration of this discourse. It was delivered with all the freedom of an animated conversation, rising at times to strains of moving eloquence. The illustrative incidents met the whole audience to tension and effect and exquisite in its simplicity and vividness of portrayal than the Bishop's picture of his vision of the heavenly world and of his long-buried little daughter, during his late severe sickness. The sermon was a benediction to many souls. A fine class of deacons was ordained. With the divine blessing, these young men will be heard from in the church in the coming years.

Dr. Tiffany's sermon in the afternoon to another crowded audience was a grand one. It was an ordination discourse of great power and eminently appropriate to the occasion. Three young men were ordained as elders. The missionary meeting in the evening was an excellent one. The Bishop presided and opened with a short address. Admirable speeches followed from Rev. J. W. Bashford and Dr. Samuel F. Upham, the former sweeping his audience with great power. Altogether the day was one of rare spiritual interest and profit.

—We record with sorrow, but without surprise, the sudden death of Rev. Fates Henry Newhall, D. D., at the hospital in Worcester. He was returned to Worcester from his home some weeks since with alarming symptoms, and although he has been a long time comfortable since, his family have feared the worst. His premature loss of physical and mental brightness was mysterious and providential as it was afflictive. He was one of our best cultured and growing scholars, especially in Biblical science; he was a very popular and accomplished college professor, and was a preacher and pastor of rare excellence. Dr. Newhall was born in Scituate in 1827. He graduated at Middlebury in 1846 in the class with Bishop Gilbert. He taught at Gouverneur Seminary and at Wilbraham, and was professor of rhetoric and English literature in Wesleyan

University during eight years. From 1853 to 1855, and again in 1873, he filled the appointments in the New England Conference. While at Lynn the disease attacked his brain which laid him aside from all regular intellectual work. Several times he rallied, returned to his beloved home, engaged in light literary labor, writing for the columns of our paper articles that will be remembered for their vigor and beauty, addressing at times the Preachers' Meeting, and even preaching a few times. He struggled bravely and devoutly with the vexed problem of the discipline through which he was passing. His piety was of a broad, deep and lofty type. His faith failed not in the hour of his supreme trial. At times his religious enjoyment was remarkably rich. He hoped to recover for years of service in the Master's work, but something better was in store for him. To die was gain. He leaves behind a wife and two children, the oldest son a late graduate of Wesleyan University. The family will have the tenderest sympathy with many friends in this hour of their deep bereavement and sorrow.

—It was quite a disappointment that the two Conferences—the New England and New England Southern—could not enjoy a reunion during their sessions the present year. The programme of exercises of the N. E. Conference was arranged and speakers announced for Friday—the day fixed upon in the courteous invitation of the N. E. Southern Conference to meet them at the Matthews St. Church, Providence. The invited Conference proposed Saturday, which was accepted, but the Providence railroad authorities would not carry the Conference over their road on the fast one o'clock train. The two o'clock train was determined upon, but the N. E. Southern Conference thought this would not afford sufficient time, and politely withdrew the invitation. It would have been a delightful visit if it could have been happily arranged. The Conferences have not been so long apart as in any wise to lose their warm fraternal regards, and an interchange of Christian courtesies would have been grateful to all. We trust at some early session such a visitation may be secured.

—The unique entertainment, styled a "Kettle-drum," given at Mechanics' Hall in this city last Tuesday evening, to aid in securing a new building for the Young Women's Christian Association, was a brilliant and successful occasion. Nearly four thousand people were present. Sixty tables, each a large hall (each one under the management of some church in the city or suburbs) displayed a tempting variety of viands and a profusion of flowers. There were two dames and two squires for each table, supervised by one lady, and about five hundred young ladies waited on the guests. The "drum" was beaten every forty-five minutes to notify the promoters that the tables were ready. Over \$5,000 were added to the treasury by this entertainment, but there is urgent need for more funds. A desirable location for a new building has been secured, and about \$150,000 will be required to complete the work, of which amount about \$35,000 has been pledged. All interested in the working girls of Boston should lend a hand in this worthy enterprise.

—Rev. Dr. Kidder writes in reference to Children's Day circulars:—

"In behalf of our Church Board of Education, I wish to announce that circulars in reference to Children's Day in June next are this week sent out to all pastors in the East and West. The mailing is done from the General Minutes, and may in some instances be delayed. To guard as much as possible against any loss or miscarriage, the following general address is printed on each envelope: 'To pastors and Sunday school superintendents of the Methodist Episcopal Church from the Board of Education, 505 Broadway, New York.' In places, therefore, where we have churches without pastors, personally resident, it is hoped that Sunday-school superintendents, or their representatives, will require for and secure the circulars. They are quite too valuable to be lost, or in any instance to fail of their destination. Each envelope encloses two copies of the Report of Children's Day, 1882, showing the actual co-operation of about one hundred annual and mission Conferences, and containing important statistics needed by every minister and superintendent. Accompanying them are also two copies of an explanatory leaflet addressed to the same persons, and a special letter to superintendents. Then come specimens of an order of service, a letter to the children, accompanied by a gratuitous order sheet, by the use of which the pastor may obtain the brethren to conduct the business with an eye to God's glory. His remarks were highly conducive to the deepening of the devotional spirit in the hearts of all who heard.

The members of the Conference, and other persons present, then partook of the Lord's Supper.

At 10:20 the Bishop called the Conference to order; the roll of the Conference was called by Secretary E. A. Manning.

E. A. Manning was nominated and elected Secretary, and L. A. Bosworth were elected assistants. J. Neal was elected statistical secretary, with power to nominate his own assistants.

As usual, standing committees on various subjects—Memorials, Temperance, Missions, etc.—were nominated and elected.

George Whitaker moved that a committee of five be appointed by the chair to report, before the close of the Conference, on future holding of Conference anniversaries.

Dr. R. S. Rust, Freedmen's Aid Secretary, Dr. Fowler, one of the Missionary Secretaries, Rev. Messrs. Tilton of the New Hampshire Conference, Cooper of the Vermont Conference, and Adams of the N. H. Conference, were introduced.

On motion of B. K. Peirce, it was ordered that Fast Day be extended by extending the devotional morning services of that day a half hour, the exercises to be under the direction of O. A. Brown.

Dr. C. H. Fowler, Missionary Secretary, presented his cause, reporting a general address. So far as he had heard, not one Spring Conference had fallen behind last year's collections. The contributions of the church are showing a moderate but healthy growth. It takes time for the missionary work to get possession of the race. Less than the per cent. of life contributions for missions is consumed for office expenses.

J. Neal moved that no corrections be allowed in the statistics after the third day. Carried.

J. H. Twombly moved that the heading "other collections" be understood to include all benevolent moneys aside from General Conference collections. Carried.

On motion of George Prentice, a resolution was passed congratulating Rev. Daniel Wait and wife on the attainment of the fiftieth anniversary of their wedding day.

Bro. Mallin's character passed in examination, and he presented his report for Boston district. The blessing of God has rested upon the regular means of grace. There is a great danger lest Methodism lose its efficacy in Franklin, though the pastor labored until his health broke down, to avert the disaster. Progress was reported on the "People's Church." Whitcomb St. Church,

Shaw writes upon "The Growth of Internationalism." John Eaton sets forth clearly "The Use of the Bureau of Education;" and J. W. Shackford has a forcible paper upon "Safety of Life at Sea." The closing articles are editorials upon contemporary life and literature. Edited by William Ralston Balch, New York.

—It has been an occasion of regret to our ministers that the State Fast has occurred so often during the sessions of our Annual Conference. Our pulpits have thus been left vacant, and we have been unable to unite with the sister churches in rendering our portion of the public services. At the Conference the day is always recognized. Last week the first hour of the session on Thursday was given to it, and the exercises were particularly interesting and appropriate. We trust, in the future, this Fast week will be avoided, as far as possible, in determining the date of Conference.

—The one drawback to the N. E. Conference this year has been the absence of the ministers from the anniversaries, especially from the sermons preached by their chosen representatives. These have been of a high order, from Rev. T. B. Smith, Rev. G. S. Chadbourn, and Dr. O. A. Knowles. This ought not to occur again. Perhaps the fact of so many of the pastors returning to their homes every evening, in part accounts for the absence. Better have Conference in some smaller city or large town if this is the cause of the unfortunate break.

—The April number of *Vick's Illustrated Monthly* is specially interesting and finely illustrated. It has a pleasant paper, with portrait, and illustrations of his beautiful grounds, of John J. Thomas, the noted horticulturist of Union Springs, on Cayuga Lake. This periodical is always well filled with seasonable garden literature. Now is the time to send to Mr. Vick for perfectly reliable seeds of all descriptions. Rochester, New York.

—We gratefully acknowledge the reception of the published Memorial Discourse of Rev. Dr. Wm. M. Taylor, preached at the service held in the Old South Church on Feb. 18, in honor of his late pastor, Dr. Jacob M. Manning, together with the funeral exercises in the preceding December. The sermon was admirable every way, and the neat pamphlet will be a prized and worthy memorial of an honored and greatly-lamented servant of God.

—Rev. Henry Lummis desires to say, that "never in public or in private has he advocated a second probation. The essay referred to in the *HERALD* was simply the Scripture argument for a probation for all men. When there is such looseness in the use of terms, no wonder that the reading community are misled in regard to the true attitude of those who maintain the universality of human probation."

—Dr. and Mrs. Thayer gave a delightful reception to Bishop Bowman, at their pleasant home in Newtonville. A large company of ministers and laymen and their wives had the opportunity of meeting the Bishop and enjoying a very grateful social occasion.

HAVEN MEMORIAL WINDOW.

The pastor of the People's Church has on hand yet two hundred copies of the "Memorials of Bishop Gilbert Haven," the publisher's price of which was \$2.50 each. He proposes to ask friends who are willing to make the offering, to send him \$2, and he will forward a copy of the book to some member of the colored Annual Conferences in the South, and write the name of the donor on the fly-leaf of the book. He will also send a postal card to the donor, acknowledging the receipt of the money, and giving the name of the preacher to whom the book will go toward finishing the Haven memorial window. Please enclose two dollars, and send to Rev. J. W. Hamilton, pastor People's Church, Boston, Mass.

NEW ENGLAND CONFERENCE.

RIGHTY-FOURTH ANNUAL SESSION.

(Reported by REV. A. H. HERRICK.)

The 84th session of the New England Annual Conference began Wednesday, April 4, 1883, in the Bromfield Street Church, in Boston.

Preliminary devotional services were held, conducted by Dr. J. C. Zeech, at their pleasant home in Newtonville. A large company of ministers and laymen and their wives had the opportunity of meeting the Bishop and enjoying a very grateful social occasion.

The members of the Conference, and other persons present, then partook of the Lord's Supper. At 10:20 the Bishop called the Conference to order; the roll of the Conference was called by Secretary E. A. Manning. E. A. Manning was nominated and elected Secretary, and L. A. Bosworth were elected assistants. J. Neal was elected statistical secretary, with power to nominate his own assistants.

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one year ago in extreme peril, has been rescued, through the self-denying efforts of Bro. V. A. Cooper. The Whitcomb society has been relieved of its debt of \$7,400, for which great credit is due to the pastor, Rev. L. D. Bragg. The church at Roslindale, under the leadership of the pastor, Rev. M. E. Wright, has performed what seemed an almost impossible work in raising a debt of \$10,000. West Brookfield has paid a small but troublesome debt. It is very desirable that better attendance of our children upon preaching be secured. Great property has attended the Swedish work. Rev. Brother Olsen has trebled his membership, and has a blessed revival now in progress. Rev. Bro. Sorlin has been successful in his work among the Swedes of Worcester, having received some two hundred and seventy-five on probation. Death has come to the preachers' homes: Blanche, infant daughter of Bro. J. M. Ayers; Henry Tracy Rogers, son of C. S. Rogers; Mrs. Julia Battelle Hamilton, wife of Rev. J. W. Hamilton; and Mrs. Rev. Mark Traflet, have been called away. To all these the presiding elder referred in tender and appropriate terms.

The Bishop called the list of preachers on the Boston district, who respectively passed in character, and reported their missionary collections. Certificates of transfer to this Conference were read for Rev. Bros. Olsen, Sorlin, Bowen, and Harr. On motion of Dr. James Porter, it was voted that when the Conference adjourned, it be to meet at 2 p. m.

After appointment of place and time of meeting for various committees, and various announcements, the session closed with the Dology and the benediction. Earlier in the session it had been ordered that the morning sessions shall commence at 8.30, and close at 12.30.

In the afternoon, memorial services for brethren deceased during the year, were held at 2 p. m. Rev. H. H. Howard read a memorial of Rev. Mosely Dwight. Remarks in memory of Rev. Ephraim Scott were made by Dr. Sherman and Rev. Thomas Marcy; and the labors of Rev. J. W. Mowry were briefly commemorated by Dr. James Porter and Rev. F. Fairbank.

It is to be regretted that, owing either to some misunderstanding, or to the fact that these memorial services came unusually early in the session, papers had not been prepared relative to Bros. Scott and Mowry, each of whom served the church long and well. In reference to these brethren, however, as also to those wives of preachers who have died during the year, suitable memorials will appear in the Minutes.

At 3.30 the anniversary of the W. F. M. Society was held. Mrs. Rev. Joseph Cook read a deeply interesting paper, which was listened to with close attention. It is noteworthy high praise upon her successor, Mrs. McLaughlin of South Boston, to say that her address, delivered without notes, suffered not a whit by comparison with the admirable paper preceding. Clear, earnest, beautiful, it was a worthy presentation of a great subject.

In the evening Rev. T. B. Smith preached the annual missionary sermon, from Matt. 28: 19, 20. The preacher earnestly and lucidly presented his great subject.

THURSDAY. In accordance with yesterday's vote, the hour from 8.30 to 9.30 was occupied by services appropriate to Fast Day. After prayer by W. J. Pomfret, and the reading of Isaiah 58 and a part of Matthew 3, Geo. M. Steele led in prayer. Appropriate remarks were made by Z. A. Mudge, C. S. Rogers, L. B. Bates, and Bishop Bowman.

About 9.30 the secretary read the minutes of yesterday's session, and, on motion, they were approved.

J. H. Twombly moved that we request the bishops to so arrange the time of holding our Annual Conference that it will not include the first Thursday in April. Carried.

Stephen Cushing presented the report of the treasurer of trustees of New England Conference, as follows:—

Amount of Investment, Apr. 1, 82.	\$16,191.02
Rec'd for Conf. Mission Fund.	427.26
Total.	16,618.28

Balance on hand, Apr. 1, 1882.	\$ 35.90
Rec'd from Investments.	520.42
Total.	556.32

C. NOBLE FUND.	
Fund.	\$4,329.06
Interest Accrued.	50.00
Total.	4,379.06

ORPHANAGE FUND.	
On hand, Apr. 1, 1882.	\$ 20.21
Rec'd during the year.	20.00
Total.	40.21

Examined and found correct, with the proper vouchers.

N. T. WHITAKER, Auditor.

A committee was ordered on the subject of a Methodist Orphanage, and appointed later, as follows: Revs. B. K. Peirce, S. Cushing, V. A. Cooper, O. A. Brown, L. R. Thayer.

Dr. Crowell, about to visit the New York East Conference, presented this resolution:—

"That the New England Conference earnestly and cordially invite the New York East Conference to come into a more intimate, and, if willing, joint union with us in the supervision and management of the interests of higher collegiate education, to enemy in some way best calculated to promote the object desired. In furtherance of this interest we would respectfully request the appointment, at this session, of an unusual large and influential committee of preachers and laymen who may visit the Synodical Convention in June, and confer with the board of trustees and visitors, and give such consideration to this matter, and take such action, as may be judged wise and profitable."

A communication from the New England Southern Conf. was read, requesting the New England Conference to visit them in Providence on Friday. The matter was referred to a committee.

The Annual Report of the School of Theology of Boston University was read, and referred to the committee on Education.

Dr. Lowrey, the editor of *Divine Life*, was introduced and spoke with reference to his magazine.

Dr. Kynett, secretary of the Board of Church Extension, presented a report of the progress of the cause, and briefly the interests of that cause.

R. S. Rust, D. D., Secretary of the Freedmen's Aid Society, presented his work, and his remarks were received with great applause. There are now in the South, under the auspices of this Society, 16 colleges and universities, 14 biblical schools, 12 seminaries, and 1 medical school (the only one south of the Ohio where a colored young man can receive a medical education), all located at strategic points. The work done in elevating the degraded blacks of the South is marvelous.

Bishop Bowman spoke briefly of the marvelous change of sentiment in parts of the South, with reference to the colored work, which has occurred in the last nine years.

Bro. Bowen, a colored brother whose certificate of transfer from an eastern southern Conference to this was read yesterday, was called upon and spoke with admirable spirit and marked attention.

The committee appointed on the invitation to visit the New England Southern Conference reported, favoring acceptance on condition that the visit can take place on Saturday afternoon, and that satisfactory arrangements can be made with the railroad for that day.

Resumed the 20th Question. The North Boston district being called, the presiding elder, Dr. Dorchester, passed in examination of character, and presented his report. In his territory 24 towns and cities have M. E. churches and 30 have none. New churches have been erected at Broadway, Somerville, and at Park Avenue, West Somerville. The eclipse at the Highlands, Lowell, has been greatly improved, and the society bids fair to become one of our strongest. We have a new church at West Fitchburg. Rev. N. B. Fisk has achieved a wonderful work in Ashburnham, where, after payment of \$11,000 the preceding year, another remnant of debt was discovered and vanquished. A new parsonage has been erected, also. Financial achievements have been accomplished at Cottage St., Cambridge; Trinity, Charlestown; West Medford; North Avenue, Cambridge; Harvard St., Cambridge; Winchester; Westminster Station Sq. and First St., Somerville. The district has paid \$22,077 in church debts, and \$93,581 for building and repairing parsonages and church buildings. The general condition of the churches is encouraging. Twenty-eight churches report from 25 to 330 conversions, and eleven report from 50 to 330, the latter number coming from W. H. St. Lowell. Appropriate reference was made to the death of Mrs. Rev. W. C. High, and to sickness in preachers' families.

At 2 p. m. the alumni of the Theological School held their annual meeting in the library of the Theological Society. Rev. A. F. Herrick was elected president, and Rev. W. T. Perrin secretary, after which very interesting addresses were given by President W. P. Warren, Dr. J. E. Latimer, and Miss E. Deagan.

The first part of the afternoon in the church was devoted to semi-centennial addresses by Rev. Stephen Cushing and Rev. R. W. Allen. The former urged loyalty to the Gospel, giving numerous instances of conversions occurring in his ministry. The latter trial of his life was to be laid aside from the active work years ago. R. W. Allen's address was mainly a statistical comparison of the Methodist Church of fifty years ago with that of to-day, showing great advance in material appliances.

At 4.15 the anniversary of the Church Extension Society was held, C. S. Rogers presiding. The speakers were V. A. Cooper and Dr. A. J. Kynett.

L. Eastman, R. W. Harlow. The relation of C. W. Wilder was changed to effective, as was also that of J. Scott. G. W. H. Clarke's relation was changed to supernumerary.

Up on the 19th Question: "Who are the supernumerary preachers?" The following passed in character, and their relation was continued: N. S. Spaulding, T. G. Brown, H. C. Dunham, M. P. Webster, W. A. Clapp, K. Atkinson, J. C. Ingalls, N. D. George, F. Fisk, J. N. Mars, H. P. Hall, D. K. Danister, W. F. Lacombe, H. S. Booth, F. H. Newhall, T. Marcy, W. Smith, R. Mitchell, J. W. Lewis, J. W. Merrill, J. L. Esley, G. H. Hewes, N. A. Soule, J. W. Coolidge, G. E. Chapin, J. H. Hascall, J. M. Clark, N. Demis, W. Merrill, J. Porter, J. H. Mansfield.

On motion, W. McDonald's relation was changed to effective. Up on the 14th Question: "What traveling preachers have been elected elders?" The committee of examination reported favorably on the following brethren, and they passed in examination of character: J. H. Thompson, T. C. Watkins, J. D. Pickles, P. C. Sloger, J. Galbraith. P. C. Sloger was elected to the office of elder, the rest being already elders.

At 8:30 o'clock the venerable J. B. Husted led the usual half-hour prayer-meeting. The number was very small at this meeting. At 9 o'clock the Bishop took the chair and business was resumed. Walter E. S. M. Beale and W. H. Stearns were added to the committee on Conference Claims.

Dr. Coggeshall moved the appointment of a committee on the church in Dunbury. Dr. Upham, Dr. Morrison, W. J. Smith, E. D. Johnson and Dr. Coggeshall were appointed that committee.

The 18th Question was resumed. A letter from E. M. Dunham, a supernumerary, was read, and he was located at his own request. W. P. Hyde also sent a letter. He was continued a supernumerary. J. Dodge was continued in the same relation.

The 19th Question was taken up, and E. Benton, J. C. Allen, F. A. Loomis, C. S. Sanford, J. Cady, L. Pierce, G. H. Winchester, W. F. Farrington, E. H. Hinckley, J. Morse, G. W. Coggeshall, J. B. Husted, C. Phelps, C. A. Carter, S. B. Chase, E. A. Lyon, G. W. Wooding, J. Lovejoy, D. M. Rogers, E. B. Bradford and P. Hawkes were continued as supernumeraries. E. Stanley was changed to supernumerary. W. Emerson, deceased.

Dr. Coggeshall addressed the Conference at some length in regard to his relation to Conference as a beneficiary. A communication was read from Father March, now in his 88th year.

The name of Thomas Ely was called; his character passed, and he was continued as a supernumerary. He then addressed the Conference.

Dr. C. H. Fowler, of the Missionary Society, was introduced and briefly addressed the Conference. Rev. George Whitaker, of the New England Conference, was introduced, and represented the interests of the New England Historical Society.

W. V. Morrison, S. S. Talcott, James Davis, P. M. Stone and Edward Luce were appointed trustees of the Seminary of the late Bishop, singing the 78th hymn, prayers by Revs. Alderman and Mather, and the sacrament of the Lord's Supper.

The examinations of the different classes of preachers were attended to in part of the day before. Tuesday evening, April 3, the Bishop preached an able and highly interesting dedicatory sermon in the new Haven Church of East Providence, of which the HERALD will probably be fully apprised in due time.

In this church Rev. Geo. Lansing Taylor, D. D., lectured upon the subject of Temperance under the auspices of the Connecticut Temperance Society, Rev. E. D. Hall, providing. Governor Littlefield, of Rhode Island, who is identified with the temperance work of the State, occupied the rostrum.

After the opening service, the Bishop, secretary of last Conference, called the roll, and about one hundred responded. Dr. Talbot was reappointed secretary. E. Tirrell, W. Savage, G. M. Hamlen, and E. M. A. were appointed assistants.

The time for meeting in the morning was fixed at 9 o'clock and for adjournment, 12 M. The usual standing committees were appointed.

It was announced by the Bishop that the Conference was allowed to draw \$30 on the Universal Fund.

Wise, E. H. Hatfield, W. O. Cady, L. D. Bentley, and E. M. Dunham, were granted supernumerary relations. B. K. Bosworth's relation was changed from supernumerary to effective. D. J. Griffin was requested to ask a location.

Dr. Baldwin, of the New-Ark Conference, was introduced. The minutes of the morning were read, notices given, doxology sung, and the benediction pronounced by Dr. Morrison.

The meeting of the Woman's Foreign Missionary Society was held at 2:30 p. m., Mrs. Geo. F. Martin of Providence presiding. Rev. D. A. Jordan led in prayer. Mrs. Rev. J. H. James read her report as Conference secretary. Mrs. Rev. M. P. Alderman, secretary of the New England branch of the Parent Society, addressed the meeting and gave valuable suggestions.

Rev. Dr. Baldwin, our returned missionary from China, was introduced and addressed the meeting in a most interesting manner.

The evening was devoted to the subject of moral reforms - "Sabbath Observance" and "Divorce." Rev. C. L. Goodell of Providence was the first speaker, and presented some important facts and principles. It was an able and interesting address. Rev. J. H. Huntington considered the subject of "Divorce." The facts and figures and the forcible way of presenting his thoughts enabled the speaker to hold the large audience until a late hour to listen to a subject so important for the safety of the family and the nation.

At 8:30 o'clock the venerable J. B. Husted led the usual half-hour prayer-meeting. The number was very small at this meeting. At 9 o'clock the Bishop took the chair and business was resumed.

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The Churches.

[See also page 7.]

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Tremont St., Boston. - Some of the teachers and members of the Tremont St. Sunday-school, on Sunday last, presented the recent acting pastor, Rev. W. McDonald, with two double eagles as a token of their appreciation of his labors in the school.

Charlestown, Trinity. - Dr. and Mrs. H. W. Bolton were made the recipients of valuable gifts, including an elegant gold watch and a purse of greenbacks, on the eve of the session of Conference. They leave with many regrets and hearty good wishes from their many friends.

Lowell. - In the four M. E. societies we number 1,961 members and probationers; baptisms during the year, 209; removals by letter 29, by death 11. The gain for the year is 413. The Sunday-school number 1,552. There are 752 Methodist families. The amount raised for charities was \$2,131. Other expenditures amounted to \$18,110. The largest accessions during the year were at the Worthen Street Church, where the net gain was 68 in full and 250 probationers. It is now the largest society, having a total of 682 members and probationers. The labors of Rev. I. T. Johnson were greatly blessed to this people. Mrs. Rev. W. W. Foster, Jr., of Central Church, was recently made the recipient of a handsome gold watch from the society.

Salem, Wesley Chapel. - Rev. C. F. Rice leaves, with many mutual regrets, his present field of labor after three very prosperous years in which the church has made a healthy growth and the pastor done a work which will long remain. The membership is now 174 - a net gain of 31.

Chilmark Falls. - Fifty-one seekers have been at the altar for prayers, thirty-six have been received on probation, twenty-nine in full and by letter, twenty-five have been baptized, four removed by letter, and thirty-one remain on probation. All bills are paid, and the reference of the pastor was unanimously desired.

Florence. - Rev. G. E. Sanderson has done a good work during the past three years. A debt of \$3,400 has been paid, and \$2,400 secured for finishing the auditorium of the church.

Cambridgeport. - Rev. A. Noon delivered the Fast Day sermon at the service of united evangelical churches.

Newton Lower Falls. - The year closed very pleasantly. Dr. J. E. Latimer administered the sacrament, April 1, and the pastor, Rev. C. W. Hall, received five into the church. The future of the charge is very promising.

West Somerville. - April 2, a large number of his parishioners surprised Rev. A. A. Bosworth with a very happy social interlude and presented him \$50. The society is entering a new career of prosperity with its new house. The net increase for the year is nineteen, seven being received, April 1, by letter. The return of Bro. Bosworth was unanimously desired by the quarterly conference.

MAINE.

The friends of Rev. D. W. Le Lachur in Portland met at the home of Mr. J. D. Merrill last week and presented Bro. L. with \$160.

The first number of the *Maine Christian Advocate* has a liberal circulation this week, specimen numbers being sent to all the Methodist congregations in Maine. Rev. W. M. Baldwin, the editor, gives promise of a sprightly and readable paper. Whether this is to be a successful enterprise, we shall all wait to see. Methodist journalism in Maine has placed an interrogation point before these endeavors. In the meantime we bid Brother Baldwin Godspeed.

The Gorham Methodist society held last week a series of entertainments which have been a great delight and success. An art exhibition and concert were prominent features of the entertainments. Gov. Rober made an address one evening.

A beautiful album quilt was presented to Rev. O. S. Pillsbury and wife by their friends at North Monmouth. The little folks at the same time presented a cradle quilt to the baby.

The *Maine Christian Advocate* announces that Rev. Parker Jacques will retire from the pastoral work at the coming Conference. Bro. J. has been one of our leading and efficient ministers for many years, and has not yet passed the dead line.

The many friends of Rev. C. J. Clark, presiding elder of Portland district, met on Wednesday evening, April 4, at the M. E. Church at Woodford in social union. A large representation from the three Methodist churches of the district were present and signified their appreciation of their presiding elder by presenting him with a roll of greenbacks amounting to about \$100. After supper speeches were made by several preachers and laymen. The occasion was one of great interest. Long life and usefulness to the honored chief of Portland district, was the wish of the large company.

Rev. D. Pratt is pushing the work of the new church at North Conway. Thirty thousand of the lumber is on the spot, and they are awaiting spring to commence the building. A temperance society has been organized at Lower Battlet. Bro. Pratt's return the third year is unanimously requested by the last quarterly conference. An increased spiritual interest is enjoyed in the society.

EAST MAINE.

Wiscasset. - Rev. J. T. Crosby is closing a very pleasant and successful three years' pastorate. The parsonage has been repaired at a cost of \$75, and a new furnace has been placed in the church at an expense of \$90. During the three years Bro. C. has attended ninety funerals and solemnized thirty-seven marriages. The coming man will find a pleasant church and people.

Rochport. - The pastor and church are rejoicing in the conversion of sinners. Three have been recently converted, several reclaimed and the church greatly quickened.

Rev. C. A. Southard has been engaged to deliver the memorial address at Rockland on Decoration Day. Rev. T. Gerrish at Vinal Haven, Rev. G. R. Palmer at Corinth, and Rev. V. P. Wardwell at Dover.

CONNECTICUT.

New London. - The last Sunday of the Conference year C. made exceedingly interesting at the M. E. Church, Rev. S. Olin Benton, pastor, by the reception of eight persons into full membership, and the baptizing of seven, all of whom, with one exception, are members of the Sunday-school. The following statistics were read as a report of the work accomplished during the past year: Number of members at beginning of the year, 238; received during the year into full membership from probation, 25; by letter from other churches, 28; removed by letter, 5; deceased, 6; present membership, 280; present number of probationers, 34; gain in membership, 42; probationers, 18; total, 60. Some have been received at every communion service during the year. The debt on the parsonage has been reduced \$300 by the ladies. The benevolent collections will approximate \$250, exceeding all previous years so far as known. All the current expenses of the year have been met. The last quarterly conference unanimously requested the return of Bro. Benton for another year. A children's service held Sunday afternoon under the care of Mrs. Benton, and a young people's prayer-meeting at 6 p. m., have been added to our list of services.

NEW HAMPSHIRE.

Concord. - Rev. W. M. Sterling, late of the Maine Conference, has very acceptably supplied the pastorate of Baker Memorial Church in Concord since Nov. 1, 1882. It is the earnest desire of the church and congregation that he should remain another year; but following a sense of duty to his brethren in Maine, he will return there and take work the coming Conference year. His stay in this State has been short, but sufficient to establish his reputation as an efficient, earnest Christian worker, thoroughly consecrated to his work; and to whatever station he may be called, that society may count themselves happy to have secured his services.

Deaths.

GRAMS. - In Bartlett, N. H., March 18, Mrs. Anne Grams, aged 46 years and 10 days.

CARLTON. - Also, March 18, Alice May Carlton, aged 10 years and 10 months.

Church Register.

HERALD CALENDAR.

Meetings for the Promotion of Holiness, every Monday, at 2:30 p. m., in Wesleyan Hall. Dedication of St. Paul's M. E. Church, at Manchester, N. H., at 10 o'clock, p. m., April 13.

MAINE CONFERENCE.

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VERMONT DISTRICT.

Castleton. - Bro. Heath, the pastor, recently received six persons into membership. Every department of the church and church work has been revived during the year, and a fresh hope has come to all. Bro. Heath at the last quarterly conference was unanimously asked for as pastor for the coming year.

Bristol. - Brother Bell is severely afflicted by sickness and death in his family. A few weeks since, he buried a lovely child, and for nine weeks his wife has been, as it seemed, at the verge of life. Diphtheria is the disease by which they are afflicted. Our brother and his wife have the deepest sympathy of the people and his fellow-pastors.

Timothy. - A few days since, the parsonage, occupied by Rev. G. C. Thomas, pastor, was totally destroyed by fire. The household goods were nearly all burned.

The Preachers' Meeting at Brandon was an occasion of profit as well as of pleasure. Many of the pastors were unable to be present because of revival work and sickness, but those who were there enjoyed a very delightful gathering.

Business Notices.

SARATOGA SPRINGS.

Remedial Institute, Open all the Year. Location delightful and central. Table and appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for a course in the treatment of Rheumatism and Hydropathic baths. Society general and cultured. Summer resort of many eminent persons for rest and recreation.

40 Years' Experience of an Old Nurse.

Mrs. Winslow's Sorefoot Sufferer is a description of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhea, grilling in the bowels and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

CONSUMPTION CURED.

An old physician, retired from practice, having placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases felt it his duty to make it known to his fellow-sufferers. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. No. 149, Powers' Block, Rochester, N. Y. 220 cow

Money Letters from March 31 to April 7.

F. S. Brooks, T. Boothman, J. S. Barrows, B. T. Byrne, A. W. Barker, H. Blodgett, S. Carruth, J. A. Case, E. Day, J. Ellis, J. S. Farwell, J. A. Foster, S. G. Grant, T. Haworth, F. Haven, J. H. Holmes, J. C. Langford, E. Morrell, F. M. Miller, W. C. Oliver, C. M. Paddy, P. C. Rogers, A. H. Taylor, W. H. Tarkington, J. H. Throop, J. H. Twombly, C. Watson, M. F. Wood, J. Warren, E. M. Wyck, L. D. Watson, A. W. Waldo.

IMPORTANT.

When you visit or leave New York City, save Baggage Express and Carriage Hire, and stop at Grand Union Hotel, opposite Grand Central Depot. 40 elegant rooms fitted up at an expense of One Million Dollars, reduced to \$1, and upwards a day. Elevator. Restaurant supplied with the best. Horse Cars, Stages and Elevated Rail Road to all Depots. Facilities can live better for less money at the Grand Union than at any other first-class hotel in the city.

Marriages.

FLOYD - TUCKER. - In Winthrop, Mass., March 18, by Rev. L. P. Frost, Wm. A. Floyd and Miss Hattie M. Tucker, all of W.

PEARLAND - FOWLE. - In Lowell, March 29, by Rev. E. D. Virgil, Thomas Pearnall, of Boston, and Ella F. Fowle, of Lowell.

JEFFREY - FARRINGTON. - In Boston, by Rev. Geo. H. Cheney, Feb. 22, Wm. R. Jeffrey and Miss Anna Farrington, both of Boston.

ROBERTS - BURLEY. - In Somerville, March 18, by the same, Almon P. Roberts and Miss Katie Burley, both of S.

FOSTER - TUCKER. - In Somerville, March 28, by the same, Theodore W. Foster and Miss Willa Mahoney, both of S.

MAHONEY - MAXWELL. - In Dover, N. H., March 2, by Rev. J. M. Durall, John Mahoney and Mary Maxwell, both of Dover.

CARTWRIGHT - HARVEY. - At the parsonage in Portland, Me., Feb. 10, by Rev. H. Matthews, Thomas T. Cartwright, of Ware, and Estelle A. Harvey, of C.

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CANTON

Mattings

FOR

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VERY LOW PRICES

John H. Pray, Sons & Co.

WHOLESALE AND RETAIL.

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SUPERB QUALITY.

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The Family.

THE WRITER OF "HOME, SWEET HOME."

A stranger in London, all friendless, alone, He walked through the city, unheeded, unknown:
The lights of the houses shone forth on his face,
There were thousands of homes, but for him
There was no place.

Awake and hungry, disheartened and sad,
The time had been long since his spirit was glad.
And he sat on the steps at a nobleman's door,
And for solace he sang the refrain o'er and o'er:
"Home, Home, sweet, sweet Home,
Be it never so humble, there's no place like Home."

He had not a shilling to pay for a bed,
When he wrote what in luxury many have said,
"Mid pleasures and palaces though we may roam,
Be it never so humble, there's no place like Home."
The words full of cheer from his sorrows were wrung,
He sighed, what in thankfulness others have sung,
"A charm from the skies seems to hallow us there,
Which seek through the world is not met with here,
Home, Home, sweet, sweet Home,
Be it never so humble, there's no place like Home."

Old London looked fair to his eyes growing dim,
But the lights of the city no welcome gave him,
"An exile from home, splendour dazzles in vain,
Oh, give me my lowly thatched cottage again!"
So sang the poor stranger, and went on his way,
But millions of voices have sung since that day,
"The birds singing gaily that came at my call,
Give thanks and the peace of mind dearer than all,
Home, Home, sweet, sweet Home,
Be it never so humble, there's no place like Home."

Did it need that one heart through deep anguish should learn,
That others the truth might more swiftly discern?
A triumph of love by the singer was won,
Our homes are the dearer for him who had none!
We weep for the exile that longed for a home,
And yet was compelled as a wanderer to roam,
But he had some rapture to banish his pain,
As he heard in all lands the familiar refrain,
"Home, Home, sweet, sweet Home,
Be it never so humble, there's no place like Home."

But the toll and the sorrow are over at last,
And the journeys and loneliness things of the past;
America shines with her honor a grave,
And England above him the laurels would wave;
In all climes and countries the man has his fame,
And old men and children are speaking his name.
But the best of all he no longer shall roam,
The homeless, tired stranger at length is at home.
"Home, Home, sweet, sweet Home,
Be it never so humble, there's no place like Home."

Marianne Farningham.

INDIA.

BY BISHOP H. S. FOSTER.

FIFTH PAPER.

I have alluded to the fact that the beautiful fort of Bombay is the south end, called the fort, or the Esplanade. It is European and is really superb. It would do no discredit to the finest parts of any city in the world. Taken away, there would be nothing to specially please. It is a splendid illustration of the indirect results of agencies, which sometimes appear in distant times and places, and are often unknown to the actors themselves. I suppose there are few Americans who know that our country has had anything to do with the prosperity of Bombay, and yet I am told that our late war was the immediate cause of this new and most important addition. The immense cotton trade created by the blockade poured floods of wealth into this region, and Bombay reaped the harvest. The collapse of the rebellion, it is true, pulled down many whose fortunes were built by it, but these great and magnificent improvements remain, and they are, like most of England's public works, so solid that they will stand for ages, and the start to the city's prosperity then acquired will not soon, perhaps never, cease.

It might be interesting to give some more specific account of the present state of Christian work in Bombay, and especially the condition and prospects of our own church work. We begin with other agencies than those under our direction and care. The Church of England, of course, has the wealth and government patronage. It ought to be a great power. It has fine churches and well-equipped schools. The Roman Catholic Church is also strong and wealthy. Of course, as Protestants, we make little account of any service it can do the Christian cause. The Scotch Church has two large and wealthy constituencies and good schools. The Baptists have a small society and a good building. The American Board is also here, and is doing a good work among the natives. There are other minor forces in the field, but there is abundant room for a still larger field, and India needs the prayers of all earnest souls that her redemption may soon come. The Young Men's Christian Association deserves mention as one of the strong moral and religious factors. Many of the young men engage in active Christian work.

The great market of Bombay would be a noticeable feature in any city. The arrangements are of the best. The great central building is solid and imposing, and the interior is admirably fitted up. The adjacent parts are ample and complete. It would be difficult to imagine a mart of such vast and varied business more perfectly ordered. It is kept neat and clean, and as far as possible free from offensive odors. The merchants, despite the demands of their business are tidy and carefully aproned. A market is not usually an inviting place; least of all would one expect to find a market in Bombay, after seeing the street population, a place to visit; but after passing through this assemblage of peoples, and all manner of fruits, and vegetables, and flowers—things to eat and things to admire—

one is not surprised that the question should be frequently asked, "Have you seen our market?" It is doubtful if there is any place in the world which in so small a compass will present as large a variety of the products of the earth, and in such exquisite parcels. The vendors are natives, men and women, and we wonder how people presenting such signs of low and crude civilization, and belonging to a class so apparently destitute of all ideas of taste and cleanliness, should be able to get up their merchandise in a manner so inviting. Most of the commodities are borne through the streets on the heads of coolies, or low-class Hindus, men and women. Bombay is a cheap place in which to live, as are any of the cities of southern India. Service costs next to nothing, and the servant boards himself; and the riches of fruits, and herbs, and roots, and vegetables, and dainties, and whatever grows on or out of the earth, is as inexpensive as possible. The necessities of life are, by the climate, reduced to the minimum, and the means of supply by climate and soil are raised to the maximum. This state of facts, so pleasing and enticing in one aspect of it, and inclining us to say that it makes India the most desirable place in the world to live, is double-edged and sided. If the ease with which subsistence is gained, and the necessities thereto, are reduced to the minimum, the civilization is likely to be unfavorably affected. This is so well known that it needs but be mentioned, and the result is, that a paradise in natural conditions becomes the most unparadisiacal of all places in actual fact. Warmth makes nakedness easy. Nakedness is a sign and cause both of degradation and pollution. The real paradise requires humanity at its best, as well as nature at its best. Humanity never reaches its best under the ministry of mere nature, which fattens its animalism. There must come in the play of other forces, or that which makes life easy makes it also low and debasing. No place can be desirable for even the few where the many are degraded for any cause, either of their circumstances or of their own procuring. Humanity, unless debilitated, respects humanity too much to enjoy its general degradation, even if to its selfish interest.

Whatever reduces men or women or children to the nearest approach to mere animal existence, is repugnant to every true human instinct. "Man is a man for a that," finds a response in every human breast, and we feel that he desires something better than a mere brute. The great drawback to India is in the saddening condition of its humanity—its forlorn men and women and children, its hopeless infamy, and cheerless childhood, and aimless maturity. However it may be possible to become hardened to it, it is an awful fact, and that we can become hardened to it, makes it the more awful. I spent a week and two days with the churches in Bombay, during which I preached three times, lectured once, and attended three other services, taking part in two of them. The lecture was in Frowja Cawse Hall, one of the largest in the city, to the educated natives and English and American residents. The attendance of the Parsees and Brahmins was large, and I never addressed an audience who seemed to listen with more interested attention. Many stopped to express their thanks. The sermons were to large and appreciative assemblies. Each service was followed by a spirited meeting. I was surprised and delighted with the signs of power and life in the congregations. We have three preaching places, two in commodious halls, and one in a large and beautiful church. The work is manned by three earnest men, supported by a strong band of nine local preachers. There are three native services held in different parts of the city in each week. There is a school in one of the churches, with about 120 scholars, superintended by the preacher. Bro. Bowen, perhaps the most widely-known and universally-respected missionary in India, having spent nearly forty years of his life here, edits the *Bombay Guardian*, a living and useful religious weekly. The brethren seem to be earnest working men, and the outlook is hopeful. There is a deep feeling on the subject of the native work. I have no doubt that the future growth of the mission must be in that direction. It is known, of course, that no appropriation is made to the South India Conference. The work is self-supporting. It may admit of a question whether some direct appropriations should not be made for the development of the native work. I have never seen a field that seemed to me to be more important, or more open. The church ought not to make the mistake of withholding guidance and support from this field just over our heads. If, as I believe, we have over-oddled and lavished more than was wise in some fields, I fear that we may be crying in the opposite extreme in this great field. There certainly is a glorious band of brethren here, who are fully equal to any similar number at home, and it is doubtful if they ought to be left to fight this battle alone. The subject ought to receive the most careful attention of the authorities at home, and also of the experienced brethren in the field.

One of the points to be seen during a stay at Bombay is the celebrated cave called "Elephanta." By the kindness of Capt. Hutchinson, agent for the British India Steamship Company, I was enabled to visit it in company with several of the resident and visiting brethren, the captain himself accompanying us in his admirable little launch. The cave is situated at the northeast end of the harbor, about six miles from Prince's dock, and the ride across the bay gives a fine view of the entire harbor and its vast fleet of sail and steam craft. It is one of the largest and finest harbors I have seen, and almost as beautiful as, and not unlike, the harbor of Rio Janeiro, encompassed as it is with similar mountains. The cave is situated in one

of these heights, at an elevation of about two hundred feet, and is approached by a solid and expensive stairway leading up from the shore not less than a quarter of a mile in length, and built in massive granite. The winding of the broad and well-built stairs up the ascent gives it a picturesque effect, and at its summit a magnificent view of the whole harbor and the distant city is obtained. I copy a description of the cave, rather than attempt to reproduce it from memory. It is tame, but this is inevitable. One must see such objects to have a living idea of them.

"On either side of the Elephanta triad is a gigantic figure kneeling on a dwarf, an object frequently introduced in these excavations. The giants guard the triple deity and separate it from a large recess filled with a variety of figures, male and female, in different attitudes; they are in tolerable proportion, but express no particular character of countenance; one conspicuous female, like the Amazon, is single-breasted; the rest, whether intended for goddesses or mortals, are generally adorned like the modern Hindoo women with bracelets and rings for the ankles; the men have bracelets only. The intervening space between these large figures is occupied by small aerial beings, hovering about them in infinite variety. I know not whether I am correct in saying the larger images in these groups are in alto-relievo, brought sufficiently forward from the rock to produce a good effect.

"The sides of the temple are adorned with similar compositions, placed at regular distances and terminating the avenues formed by the colonnades, so that only one group is seen at a time except on a near approach. The regularity and proportion of the whole are remarkably striking. The figures are generally in graceful attitudes, but those of Herculean stature indicate no muscular strength. Among many thousand figures, few of the countenances express any particular passion or mark a decided character; they have generally a sleepy aspect, and bear a greater resemblance to the same sculpture of Egypt than the animated works of the Grecian chisel.

"The columns at Elephanta are of a singular shape and in all respects differ from the beautiful orders of ancient Greece; the shafts are massive in proportion to their height, the large capitals swelling over the ornaments, give the appearance of pressure by the superincumbent mountain—a form appropriate to their function in this wonderful work.

"From the right and left avenues of the principal temple, are passages to smaller excavations on each side; that on the right is much decayed, and very little of the sculpture remains entire; a pool of water penetrates from it into a dark cavern far under the rock, whether natural or artificial is not determined. A small corresponding temple on the left side contains two basins, one of them elegantly finished. The front is open, and the roof supported by pillars of a different order from those in the large temple, the sides are adorned with sculpture, and the roof and cornice painted in mosaic patterns; some of the colors are still bright. The opposite bath, of the same proportion, is less ornamented; between them a room detached from a rock contains a colossal representation. Several small caves branch out from the grand excavation."

This description is so inadequate that I hesitate to use it. Try to imagine a bold bluff on the side of a mountain of hard black trap rock, something like the palisades on the Hudson; then suppose at a point of elevation nearly two hundred feet above the base, an artificial cave cut out of the solid rock resembling, and in part constituting, a great, highly-ornamented temple, in breadth (including the nave and transepts) about two hundred feet, or perhaps more, and in depth one hundred and fifty feet, divided into chapels and altars and baths, supported by vast elaborately-sculptured columns and carved frescoes, all of them cut in the solid rock. Your imagination will not, of course, reach the reality, but unless you come to Bombay, it is the next best thing, as more word portraits must utterly fail.

MY WELCOME.

BY R. B. N.

When I am called by voices low
To cross, ere long, the solemn fow,
Where glides still, at the olden time,
A shadow of the spirit's home,
And shall I see the longed-for face,
Unfurnished by a line of grace,
But full of sweet, angelic grace?

Oh, will she come with kindly smile
As in our happy olden time,
And holding out her hands the while,
To lead me to the Lord Divine?
And shall we see the banners bright
That wave o'er glittering towers above,
Where those who "fought the goodly fight,"
Now chant of ever-lasting love?
Shall I'er see the hallowed mount
Extend in beauty far away,
And shall I bathe in that pure fount
That ever falls in shining spray?
Shall I remember and be glad
That all my earthly cares are given?
Shall I no more be weak or sad,
But joy in sense of sins forgiven?

Or shall I knock and vainly wait
A glimpse of all the faces dear,
And, just without the pearly gate,
Be told, "Ye cannot enter here?"
My Heavenly Father! Ah, no, no,
Still lead me on, though now unseen,
That I escape this crowning woe,
On Thee alone I truly lean!

And cleanse Thou me from secret sin,
Now give to me Thy saving grace,
That I at last may enter in,
And find above a resting-place!
I pray Thee come at every hour,
By Thine own Holy Spirit's voice;
Be Thou my sheltering Rock and Tower;
Then shall my soul with Thee rejoice.

"REJOICE WITH THOSE WHO REJOICE."

BY MRS. C. F. WILDER.

I ran into my neighbor's house a few days after Christmas, taking my presents that had come from the loved ones in New England, and the presents from the friends whom I love here in my Western home, knowing that Mrs. Dunlap would rejoice with me and heartily enjoy the looking at my beautiful things.

I am like a foolish child in my desire for some one to share my pleasures, and I have found in Mrs. Dunlap a friend who can enjoy another's gifts and blessings without a particle of envy, or without expressing an unkind or covetous word. Mrs. Dunlap is always ready "to rejoice with those who rejoice"—a thing much harder to do than "weep with those who weep."

I have other friends beside Mrs. Dunlap, but, somehow, to some I never show a present or a thing of beauty which may come into my life. Instead, if I know that they are coming to my home, I put the new things out of sight lest they make my friends feel uncomfortable.

When I first knew Mrs. Dunlap, I thought that God had given her such a loving heart that it was perfectly easy for her to be wholly glad when her friends purchased a "Chickering" or a "Steinway," while she had only a cabinet organ; to be perfectly pleased to see a silk plush or a silk satin cloak on her friend while she herself wore beaver; to heartily rejoice when her friends moved into their new and elegant houses and be quite contented with her own plain cottage. I thought that it had been all easy to my friend from the first, but I have learned that, naturally, she was not a "loving John," but God's grace has wrought in her this sweet and heavenly character. And since I have learned this, I have wished that we all, who are so full of envy, selfishness, egotism and self-love, could learn of Him who taught us to "prefer" another, and act, and in the heart feel, toward our neighbor just as we'd like our neighbor to act toward, and love, us.

It is a great pity that ever the action and the heart are at variance; that we ever need think the kind word does not express the kindly feeling. With my friend Mrs. Dunlap "I feel in my bones" that she is sincere to the "heart's core"—if there is such an innermost place, undiscovered by the physiologist.

We remember the time when everything was real to us—when we believed in everybody. It does not seem so very long ago since we thought the rainbow touched the earth, and only eight years of age, started for the hill where rested one end of the arc. Once we believed that every smile meant kindness and pure good-will. We thought Emerson a cynic when he said, "Everybody is drugged with his own frenzy, and the pageant marches at all hours, with music, and banners, and badges."

We do all, at first, see men as trees walking until Time anoints our eyes and we at last see people as they really are? If Time does this for us in regard to others, we are sure he does not do this kindly thing for all in regard to self. If he did, how many of us could endure the sight? How disgusting to ourselves should we look with all the veneer pulled off! Where now stands a beautiful block of polished French walnut would be only a warped cotton-wood stick! I have known people who have worn this veneer so long that they themselves actually believe it is walnut all the way through, and nothing but a long acquaintance and the discovering of the thin spots, or a hard blow, would ever have undeceived their friends. "They are drugged with their own frenzy," and never get out from under its influence.

One day I put the larvae of the lady-bug under the microscope for my children to look at, and it rolled and squirmed about as if conscious how monstrous its head and legs must look to the beholder. My little three-year-old baby, seeming to comprehend the situation, said, "The bug knows we look at him and he 'puts on airs.'"

"But it is nothing but a bug!" replied her practical sister, two years older. How often, when I have met my acquaintances, have I been reminded of the remarks of my two little girls!

There are people who have suddenly come into notice who seem to constantly conduct themselves with the wriggling self-consciousness of the insect under the glass. It may be natural for one to feel as though he were Atlas and the world rested on his shoulders, but it is an excellent lesson to learn the falsity of this idea in early life. We all have to learn the lesson, first or last, that we are to this world of the same value that one drop of water is to the ocean—when dropped out, never missed. The realization of such a fact is intensely humiliating, but "it is strengthening!"

We have friends, perhaps, whom to lose would give us many a heart-ache, but we have noticed that after the dearest of friends drop out of people's lives, no one dies of heart-ache, and the world goes on the same old jog as far as mortal eye can see. Are we more to our friends than they are to us?

Not long ago I noticed a young lady listening to the words of an admirer, and it was easy to believe that she took his professions of admiration for truth, the whole truth, and nothing but the truth. I knew that he was calculating, with the precision of a mathematician, the effect of his words and manners upon the lady. He was "drugged with his own frenzy," and really felt himself to be irresistible, and found his happiness in making others admire him. And it is an easy thing for this man to think that others beside the young lady have the same sort of admiration for him. It is the thing he seeks, and he is so filled with love for himself that he fancies others must be equally "drugged" with the same "frenzy."

The intellectual man, as he buttons his cloak around him, thinks he reads upon the faces of his acquaintances envy of his wisdom and learning, when, instead, from the boy who "shines" his boots to the rich man in his carriage, he is looked upon simply as a miser and an egotist. The man of wealth thinks he is the one who is looked upon with adoration, when, instead, each man he meets, clear down to the laziest loafer on the street, thinks himself the better man of the two, and

wonders why the Lord did not send the money where he rightfully belonged. Is there a more comfortable garment than self-conceit? One can wrap himself in this and lie down to pleasant dreams. A thousand-dollar sealskin cloak is only a feeble comparison of the value, in comfort taken, when wrapped up in self that even friendship is measured by our estimate of their value. If one wishes to win their hearts he must, if the man is an artist, admire his pictures; if a musician, praise his "great gift"; if an intellectual man, "enjoy" his "masterly work"; if a man of wealth, praise his "liberality," his mansion, his horses and his "exquisite taste" on every subject or thing which engages his attention. When you see one of these characters coming, concoct a dish of flattery and administer allopathic doses if you wish to gain his good will or even put him in good humor with himself. But the greater a person's self-love, the more egotistical a person is, the oftener he speaks of his humility, the oftener he tells his friends how "umble" he is.

I met such a person that morning I went in Mrs. Dunlap's with my presents—an acquaintance of my friend, and a lady whom you always left with a bitter taste in your mouth. "Yes," y-e-s, "your presents are quite pretty," she said in reply to a remark made, "but painted tomatoes, paddles and such trinkets give a room the air of a bazaar. The books are quite pretty, but the 'holiday editions' I received are really elegant. Your cake-basket from your Sunday-school class is a pretty enough thing to remember your boys by, but I don't think much of painted ware. My mother gave me, last Christmas, a solid silver cream-jug and sugar-bowl. She has such rare silver; and so on and on, over everything I had, and over everything which she had ever received from such loving donors.

I gathered up my gifts, which I had thought so lovely, and felt sure came from sincere, loving hearts—and this thought had filled my soul with joy and gratitude—and turned my steps homeward with my insignificant presents, wondering why it was so easy to bear other people's sorrows, and so difficult to "rejoice with those who rejoice."

Manhattan, Kan.

HEAVENLY VISITORS.

"Let me in," said the Sunbeam,
As it flickered through the wood
And found a tiny hillock
Where two tiny violets stood—
"Let me in, to bring you light and warmth,
I'll do you only good."
"Let me in," said the Sunbeam,
As it flickered through the wood.

"Let me in," said the Raindrop,
As it gently pattered down
On the dry grass of a garden,
In the hot and dusty town—
"Let me in, to bring you life and joy,
To banish heat, made cold and hard
By sinfulness and woe."
"Let me in, for I will bring you joy
To banish heat, made cold and hard
By sinfulness and woe."
"Let me in," says God's Spirit,
In accents soft and low,
O, blessed rain and sunshine!
Could grass and flowers find voice,
How gladly would they greet you,
And how would they rejoice!
And shall the hearts of mortals
Refuse a welcoming word
To the "still small voice" that tells them
Of the coming of their Lord?

Interior.

Our Girls.

A GIRL IN BLUE.

This was just the way Helen looked when her cousin Carrie peeped in at her from the crack in the door that led to the dining-room. And this was much the way Carrie talked to herself about it:

"There she sits in her elegant new morning dress, nothing in the world to do but amuse herself, and I must stain my hands paring potatoes and onions, and I don't know what, all for dinner. A dress with a train, and she only sixteen! Only two years and a few months older than I am! How would I look in a train? I never expect to have such an elegant dress as she has on this minute, and it is only her morning dress. To-night she will wear the lovely garnet silk trimmed with white lace. Think of me in my old blue dannel! It is everything I have to wear. I don't see why there should be such a difference between cousins! I wish Helen had stayed in New York. Why she wanted to come to the country in the winter is more than I can understand. She isn't homesick a bit. I just believe I'll stay at home to-night. Almost all the girls will wear new dresses, and my old one will look older than ever beside Helen's grand one."

"Carrie," called that young lady's mother, and Carrie went to the kitchen. There she gave her hands to the potatoes, and her thoughts to the discouragements around her. At last she spoke some of them aloud:—
"Mother, I don't believe I'll go to-night, after all."
"Not go to Kate's party? Why, what has happened? Is the sick?"
"No, I'm not sick; only discouraged. I don't want to go and wear that old blue dress, and that's the truth. I shall look different from any of the others, and seeing me with Helen will make everybody notice it more."

"My child, Helen's father is worth a million, and your father isn't worth a thousand dollars besides what it takes to support his family."
"I know it, ma'am; I'm not finding fault, only I don't want to go and be looked at, that's all."
The mother looked very sober, and something besides the steam that puffed out of the pudding dish made her eyes moist. Carrie split a large potato savagely in two, and looked gloomy. Then the mother said, speaking low:—
"Won't you disappoint a good many people to-night, daughter? Isn't Kate depending on you to help with the charades and the music?"
"I can't help it, mother. People must not depend on me. Most every girl has a new dress for to-night, and I can't be going there just as I am. Other people have a good time when I know I shall be feeling mortified all the evening."
"Can't you? Why, daughter, even Christ pleased not Himself."
After that, not another word was said in that kitchen for nearly an hour. Carrie finished the potatoes and ran away. Where she went, or what she did, mother did not know; but when she came to set the table her face was pleasant to look at, and she stopped on her way to the pantry to kiss her mother.

"I'm going, mother; and I'll have as nice a time as I can, and not grumble a bit."
She looked very pretty in her blue dress, with its deep lace collar, and bright ribbons in her hair. At least her mother thought so, though when Helen came down in all the glory of her garnet silk and gold bracelets, there was certainly a difference.

It wasn't a young people's party entirely; in fact, it was a sort of family gathering, to which all the city aunts and uncles and cousins had come; and there were some elegant dresses there, and Carrie, in her old blue one, did really feel a good deal alone. Yet she went cheerily through the evening, helping in the charades and the music—helping in a dozen quiet little ways that nobody knew about, and yet trying to keep out of notice as much as possible.

Cousin Helen, played and sang, and did both very nicely, while Carrie only played accompaniments for others to sing.
Later in the evening there was a whispering between two of the city cousins, and presently it became known that Mr. Ames, who was Uncle Howard's college friend, was giving a storm or shower, and would entertain the company if anybody could be found who would play for him.

"I wish he would sing 'The Storm King' for us," said Aunt Alice. "It is the most wonderful thing! I would like to have mother hear it. Helen, couldn't you play it for him?"
"I? No indeed; his music is all awful hard, and he is awfully particular, and that piece I don't know, anyway."
But Aunt Alice was determined that her mother should hear "The Storm King." She talked with Mr. Ames, and presently he moved among the guests trying to find one who was willing to play the accompaniment. Not a cousin could be found. They were all afraid of the great singer and the difficult-looking music. At last the girl in blue grew ashamed of herself.

"Aunt Alice, I will play it," she said, coming out from the corner.
"You!" said Aunt Alice, in surprise, for Carrie was one of the youngest of the cousins. "Do you know it?"
"No, ma'am; I don't know it; but I can play from the notes."
Then did Helen look at her young cousin in respectful astonishment.
"Can you play pieces that you do not know?" she asked her.

"Why, yes," said Carrie, laughing. "I can if they are not very hard. I ought to. I have taken lessons steadily for three years."
"Well, but I have taken lessons for almost five years, and I can't do it!"
"Carrie is very faithful with her practicing," said Carrie's mother, with a pleased smile.

And Carrie played the accompaniment, which really was difficult, and played it so well that Mr. Ames, the great singer, told her he had never had a player who pleased him better.

And don't you think she forgot all about her blue dress, until her attention was called to it in a very strange way?
"She not only plays remarkably well," said Mr. Ames to his wife, "but she is the best dressed young girl in the room."
"Yes," said Mrs. Ames. "I noticed that; all the rest of the young people are over-dressed. She must have a sensible mother."

They did not know that Carrie stood just behind them and heard it all. But really I think it did her good; just as honest compliments often do good. It made her realize that there were two sides to the question of fine dresses.—
The Pansy.

The Little Folks.

TO THE CHILDREN.

BY ADA R. COMSTOCK.

In your sunny, eastern chamber,
(While the blossoms blow outside,
How you children laugh and clamber,
Peeping out through window wide!

And I know, by guessing simple,
What your treasures are within;
How your waxen babies dandle
With a smile from eyes to chin.

And I know where sunlight glances,
How the flowers wide open lie;
And how fairies weave their dances
Through the pages, hiding shy!

How, at night, an angel lingers
By each bed, with guardian wings;
How the winter nips your fingers;
How, in May, the swallow sings.

Yet, while fairy dreams you ponder,
Higher, graver mounts the day;
Soon you'll open the door and wander
Down the stair, no more to play.

In your Father's place of labor,
In the larger rooms below,
You will toil, while Carrie, your neighbor,
Walks beside through hours slow.

Lessons will be hard for learning,
Doubts will cloud the sky of truth,
And you'll weep, in thought returning
To the chamber of your youth.

You will yearn to search its hollows
For the fairy laugh you knew,
You will try to find the swallows,
Try to dream old dreams anew.

Quickly, then, while morning glances,
Set your room in order fair;
Fill the nooks with loving fancies;
Teach the echoes words of prayer.

Let the angels tell of heaven,
Woo the breeze to scatter balm,
That about the walls, at even,
Still may breathe a holy calm.

So the soul, with life away,
Old with years and old with care,
Creeping back to childhood's aerie,
Shall find rest and comfort there.

Another boy put in a penny, and looked around to see if anybody was praisling him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself,—
"I suppose I must, because all others do."

That was an iron penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his penny into the box he shed a tear, and his heart said:—
"Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable."

That was a silver penny—the gift of a heart full of pity.

But there was one scholar who gave his, saying:—
"For Thy sake, Lord Jesus! Oh, that the heathen may hear of Thee, the Saviour of mankind!"

That was a golden penny, because it was the gift of faith and love.

FROM APRIL TO MAY.

"Bessy is my sunshine, and Margaret is my April day," said mamma, as the two little figures stood at her knee.

A smile of the veriest sunshine spread itself all over little Bessy's face, as she went back to her play in another part of the room. But Margaret lingered, looking wistfully up into her mother's face, a tear half gathering in the blue eye, though she said nothing. The mother drew her closer, and whispered, "I wish the showers and storms could stay away, and both my little girls be sunny all the time."

"Mamma, do you mean because I cry and get mad?"

"Yes."

The little face dropped, and a finger went up to the corner of her mouth. Mrs. Marshall touched the downy forehead with loving lips, and said:—
"April comes first in the spring, little girl, with sometimes rain and sometimes sunshine, but most of rain; and then comes May, the loveliest month in the year, with nearly all sunshine, and such beautiful, beautiful flowers. And so, my darling, if you try very hard, and ask God to help you, you may yet turn to a May day; and your sunshine will be all the lovelier because it was so hard for you."

By this time the little face was wholly hidden against mother's breast, and remained there for a good while; then she, too, stayed off to her play, but the earnest look did not pass away; and many a time, when a storm or shower seemed brewing, a determined little smile would come first, as a rainbow, in answer to the mother's anxious look, and then, like the sun breaking through the clouds, it would flood her whole face with real May sunshine, and the mother would whisper encouragingly, "Ah, my Margaret, what a happy time it will be when my little April day changes to a bright, beautiful May day!"—
S. S. Times.

Religious Items.

There are 120,000 Baptists in the State of Mississippi, and 1,000 churches. Pere Myacine and wife intend visiting the United States next summer, when he will lecture in some of the principal cities.

More than two thousand additions to the Methodist Protestant Church were reported by pastors, through the *Methodist Recorder*, for the month of February.

The Moravian Mission on the Mosquito Coast, Central America, reports a wonderful religious awakening among the Indians. Over four hundred persons have united with the church thus far, and others have applied for admission.

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(Continued from page 2.)

of this singular body of singers and players are set forth. Possibly some members of "our choir" may recognize their portraits a little exaggerated.

We have received from Lee & Walker, Philadelphia, EXALTED PRIZE, a new hymn and tune-book for Sunday-school and sanctuary, arranged by G. C. Hagg and Frank Armstrong, with many new melodies, as well as old; and PRIZE PRIZE, from John J. Hood, of the same city—a book of music and tunes for the Sabbath-school, arranged by J. H. Kuntzke.

The Magazines.

The *Century* completes its fifth volume with the issue of a magnificent April number. The frontispiece is a fine portrait of Emerson, engraved by Cole from a daguerotype. Ben: Perley Poore has the place of honor, opening the number with a charming gossipy account of "The Capitol at Washington," but by no means confining himself to a mere description of the building. Anecdotes and sketches of prominent statesmen of the past enliven the paper, and add very much to its interest and value. There are nineteen illustrations of this single paper. Sidney Lanier expresses his strong sentiments against secularism in a poem entitled "Remembrance." Eliza Follen writes of "The Song of Songs" under the light of the best modern criticism, and perhaps makes it more understandable (so to speak). Henry Eckford will please art students with his illustrating notice of "The Primitive Fish-hook" is a study in a new direction, and will attract the young readers as well as the "old boys" who still take delight in "going a fishing." Charles G. Leland gives us on a tramp "Visiting the Gypsies," and shows us how this strange people look and live. H. H. strikes a timely topic, and describes "The Passion Play at Oberammergau," the American travesty of which failed to succeed in making an appearance in New York, and is now knocking for admission at some Western city. Mrs. Burnett finishes her "Through the Administration," and gives us his critical views of him, and to the disappointment of others. The editorial pages present the usual variety. The *Century* closes its quarter-length volume in a fitting manner, with the best of literary miscellany, and with the finest specimens of the engraver's skill. These twenty-five volumes are a library in themselves of art and literature, and have exerted an untold influence for good upon the culture, the artistic and literary tastes of the American people.

Church News.

RHODE ISLAND.

The Haven M. E. Church, of East Providence, occupied their new edifice on Sunday, March 25, for the first time. The church is finely located on Taunton Avenue, and its first service was attended by a magnificent audience. The chancel of the church was beautifully decorated with plants and flowers. The pastor, Rev. B. F. Simon, preached an appropriate Easter sermon, after which he baptized several infants. In the evening an Easter Sunday-school concert was given, the house being crowded to its utmost capacity. There is great rejoicing on the part of the members of this church in entering their new house of worship. It has cost years of hard toil and sacrifice, for which they are now being amply compensated. Their former place of worship was a public hall in the third story of a building. Their church is in every way neat, commodious and in good taste. The pastor is now completing the third year of successful work with this people, and will leave them with a fine church with but a trifling debt upon it which they can easily handle.

Rev. I. T. Johnson is doing well in evangelistic work at the Harris Avenue Church, Providence. A large number have already sought the Lord, and it is expected that many more will do so before he shall bring his work to a close.

The pastor of our church in Phenix had a complete surprise from his church and congregation in the form of a donation party, which met in the vestry of the church a few weeks since and presented him with a fine roll of greenbacks, and his wife with an envelope heavily laden with silver. They had given them at the same time a very large number of packages of good things for table use. After the presentation by W. F. Stoen, esq., and the responses, the evening was spent very pleasantly in social converse.

The very cheering and charming work of grace in the blessed revival in Phenix is still going forward. More than 140 have sought God, and 90 have joined the church on probation. The converts represent all ages. A very large number of the most promising young men and women of the community have come to God, and are making excellent work in the social meetings. The church is divided into six classes which meet weekly and are very fully attended, under the leadership of faithful and devoted Christians. The most delightful harmony prevails in the church, and the spirit of earnest, enthusiastic labor characterizes her members. This work has continued for six consecutive months, and there are many who now stand at the threshold of God's kingdom who will doubtless step in soon.

X. Y. Z.

NEW HAMPSHIRE.

Rev. J. H. Brown, pastor of the First M. E. Church of Manchester, has resumed his pulpit labors after an enforced vacation of eleven Sabbaths, caused by sciatic rheumatism, which was induced by an accidental injury. His wife and daughter, who have also been prostrated for several weeks, are convalescent. The people of his charge deserve much credit for personal at-

tendance upon their pastor and his family, and also for liberal donations to them in their sickness. Enlarged plans for church work had been made by him when he was laid aside, which, it is expected, will soon be put into operation. Among the most substantial members of this church are Bro. James Emerson and wife, who joined it at its organization in 1827. Dec. 20, 1882, they entertained the Ladies' Aid Society. At arriving at the house, most of the people were surprised to learn that they were celebrating the fiftieth anniversary of the marriage of Bro. and Sister Emerson, who had concealed the fact to prevent the outflow of presents to them, which, they said, they did not need. But some of their neighbors scented the situation the day before, and the result was the surprise of Bro. and Sister Emerson in being presented with two easy-chairs. Few testimonials of esteem had more worthy recipients.

The church at Laconia hopes to close the year free from debt. Death and the stagnation of the hosiery business have delayed the payment of subscriptions, but in spite of all delays, they are hoping to reach a complete settlement before Conference.

The town of Deerfield, it is reported, will have Methodist services next year, the town hall having been secured for that purpose.

Rev. Wm. Eakins lectured in Keene a few weeks ago.

The recent revival in the Methodist Church at Derry, which resulted in the conversion of over a hundred souls, has stirred up the Congregationalists to hold special meetings for the same purpose. The audience-room of our church, which has never been finished, is now being pushed to completion as rapidly as possible. Rev. M. Howard spent Easter Sabbath with them, preaching and baptizing a number of the new converts.

Rev. A. R. Lunt had the privilege, March 5, of performing the marriage ceremony for Dr. Newell W. Bean, son of Rev. J. W. Bean of the N. H. Conference, and Miss Mabel S., daughter of Jas. M. Preston, of Derry, N. H. B.

VERMONT.

The *Dakota Dispatch* of February 15 gives a detailed history of the town of Redfield, where Bro. O. S. Sanford, formerly of this Conference, is pastor. We learn, too, by the paper that Bro. Sanford is principal of the graded school of the place. He is, also, a director of the Board of Trade which has for its object "the protection of the interests of the town, and the furnishing of such information to seekers for homes and business as may be desired."

The Fairlee parishioners of Bro. T. P. Frost, of Bradford, made him a pleasant visit, the other evening, bringing "tokens of good" with them.

The church at Bellows Falls is prospering finely. Last Sunday, the pastor, Bro. H. F. Austin, baptized ten persons, received three into the church by letter and twenty-seven on probation. This Sunday-school has averaged the largest past quarter it has at any time since its organization.

The church at Chelsea greatly needs a new roof and other repairs, and Bro. H. Webster has secured pledges sufficient to guarantee that the work will be done as soon as the weather is favorable.

We are sorry to learn that the health of Bro. H. A. Webster, of East Barnard, has so far failed that he has decided on a change of climate, and has removed, with his family, to Florida.

Bro. H. F. Reynolds is cheered with tokens of prosperity at Plymouth. It is hard soil to cultivate, being the stronghold of Spiritualism in the State; but Bro. Reynolds has done faithful work, and not without some results. He has received eight persons on probation, and the people want Methodist preaching continued. Bro. Reynolds and family have been in affliction during the year, but the Lord has been with them.

Topsham is happy in its pastor, Bro. S. L. Hedges, in the payment of an old debt which has greatly embarrassed them, and in general prosperity—good congregations, a good Sunday-school, and several conversions.

At Mechanicville last Sunday Bro. W. C. Oliver received eight persons into full membership.

The ladies of our church at Woodstock gave an entertainment at the Town Hall a few evenings ago. It was thoroughly enjoyed. It consisted of a lecture by a former pastor, Bro. T. P. Frost, on the "Yankee School House," and a poem by the present pastor, Bro. A. J. Hough, on "Matilda, on the Proposed New Railway." The lecture was an able discussion of our educational affairs; and the poem had reference to local matters, involving many happy "hits."

St. Johnsbury Methodists are more happy than they can tell over the prospective success of their church enterprise. Bro. E. W. Culver was appointed solicitor of funds, with the understanding that he should have his own way in regard to the method of raising them. So after preparing the way by an appropriate sermon two weeks before, he took the matter into the congregation last Sunday morning and invited the people to bring offerings "for the house of the Lord in the house of the Lord," according to the ancient custom; and nearly the whole amount (\$6,000) needed was pledged almost before they knew it. The balance will be readily secured from persons not present, for no announcement had been made of the pastor's plan. In the evening they had a praise-meeting, and it was a praise-meeting indeed.

H. A. S.

Obituaries.

MERRILL HOLMES WEEKS, wife of the late John Weeks, esq., of Chatham, N. H., was born in Cornish, Me., Nov. 27, 1808, and died in Chatham, Jan. 27, 1883.

Her early religious training was among the Free Will Baptists in East Parsonfield, Me. In early life she professed religion, but did not join any church till 1837. This year she was baptized and received into the M. E. Church by Rev. Paul C. Richmond, preacher on the Fryeburg circuit. Her name carried a list of thirteen of her family and connections, who joined the church in 1837. The list is so interesting to the family, church and community, that I give each name in the order of the record: Stephen H. Weeks, Joseph P. Weeks, Joseph E. Weeks, Albin D. Weeks, J. Dana Weeks, Eliza Weeks, Cordelia L. Weeks, Athaliah Weeks, Susan P. Weeks, J. Holmes Weeks, Lois A. Weeks, John Weeks, Melville H. Weeks. Several of these have passed over the river. Two of her sons are physicians. Dr. Albin D. Weeks is a successful practitioner in Providence, R. I. Dr. Stephen H. Weeks married the daughter of the late Rev. Paul C. Richmond, and is reported to be a leading physician and surgeon in Portland, Me.

Sister W. was noted for her industry and domestic economy, and the charge of a large family. I never called but she showed her interest in the church and for the pastor's comfort and his family by some gift, and she continued this till the very last, always wishing that she could do more. She was an affectionate, motherly woman, a sympathetic, tried and true Christian. All was well. She entered into rest with the language of praise and "glory" on her lips. She lived for her family, the church and heaven. "The memory of the just is blessed."

J. COLLINS.

Died, Jan. 24, 1883, Mrs. SARAH J. PERLEY, wife of Asbury Perley, aged 52 years.

Sister Perley has been a faithful member of the M. E. Church for many years. In her case there is no danger of an undesired eulogy, for words can never express her worth to the church and the community in which she lived. No one can fill the many useful places which she so naturally and lovingly filled. While possessing wonderful activity and wisdom in planning for the welfare of the church of God, she never lost the quiet, unassuming manner which so endeared her to every one. Her life was one of earnest, self-sacrificing effort—caring for others, forgetful of self. She visited as an angel of mercy many a home, and hearts were bowed in genuine sorrow as we laid the loved one away.

Her beautiful, consistent Christian life was an honor to the church and to the Christian community. Many have lived long and few as useful. In her immediate family she leaves a mother, husband, one son (Prof. Geo. E. Perley, of Claremont), and four daughters, one the wife of Dr. L. H. Adams, of Derry, another the wife of Freeman Gordon, of Enfield. The blow has fallen very heavily and unexpectedly upon them, yet the broken and bleeding hearts, in holy submission, say, "Thy will be done!"

J. L. HARRISON.

Died, in Boston, Jan. 30, 1883, at the parsonage of the People's Church, Mrs. JELIA BATTLE HAMILTON, wife of Rev. John W. Hamilton, and daughter of Rev. Gordon Battle, D. D.

The Battle family are of Huguenot extraction, the common ancestor coming to this country in 1630 and settling in Dedham, Mass. Col. Ebenezer Battle, from whom the Ohio branch of the family is descended, and who was the great grandfather of Mrs. Hamilton, was a graduate of Harvard College, a prominent member of the Ancient and Honorable Artillery Company, and a distinguished officer in the American army of the Revolution. His son, the grandfather of Mrs. Hamilton, married a cousin of the famous General of the Revolution, Nathaniel Green. Col. Battle was intimately associated with General Rufus Putnam in the first settlement of Ohio at Marietta.

Mrs. Hamilton was born in Clarksburg, Va., May 22, 1850, and was married Dec. 24, 1873. Her husband at the time of their marriage was pastor of Grace M. E. Church, Boston, the church at that time having the largest membership of any Methodist Church in New England. A warm welcome, tendered by the church and congregation, greeted the youthful couple at their entrance upon their new life, and fairer hopes and brighter prospects never dawned upon any pathway than seemed to dawn upon theirs at their parsonage home in Temple Street.

At the close of a very successful pastorate at Grace Church, Boston, Mrs. Hamilton was called to the Church Street Church, which was soon developed into the well-known People's Church, having for its special object the evangelization and salvation of the neglected masses of the city of Boston. Upon this great work Sister Hamilton entered with a rare enthusiasm and devotion, being in complete sympathy with the work and with all the plans of her husband for its prosecution. Many successful enterprises, and much more of toil and sacrifice were rendered necessary than had been at first anticipated. The hoped-for conclusion of the work was also delayed from year to year, each year bringing with it ever-increasing burdens. Amid all these trying experiences Sister Hamilton was ever the true and trusted helpmeet of her husband, and shared equally with him in all his privations and labors. The infinite Father alone knows with what diligence she wrought in every possible way, with what cheerfulness she encouraged all others, with what sympathy she comforted those who were ready to faint, with what love she bound together all hearts that the house of God for the use of the people might be completed. No complaint, no murmur, ever escaped her lips, but, enduring as seeing Him who is invisible, she brought to her task all that is most beautiful and saintly in woman's nature, and laid it willingly upon the altar of service. No rarer devotion, no more loving helpfulness, no more usefulness of life, and all the powers of soul and mind and body, can be found in these modern times than in the instance of this Christian woman.

As a daughter, a sister, a wife, a mother, she manifested so much of real worth, so much of excellence, so much of self-forgetfulness, and care for others, that all who knew her, all who came within the range of her influence, loved her, and the more intimate and continued the knowledge the deeper the love. Quiet, unobtrusive, modest, loyal to every claim of duty, she was a pattern of Christian character all too seldom met with even in the church of God. But for all this, death marked her for his victim; and though all would have warded off the fatal blow, yet in the morning of her days she was doomed to fall. For weeks the work of dissolution went on apace, and she was the only one that seemed to feel that recovery was impossible. The good Father had evidently revealed to her that she was nearing the termination of her earthly journey. The messenger that called her hence found her ready and waiting. It was hard to leave her little boy of six without a mother's care, hard to say farewell to husband, hard to leave her many friends and the work in which her whole heart was bound up, but yet the grace of God wonderfully triumphed, and she was able to rest perfectly upon the promises

of the divine Word; and without a single fear, leaning upon the everlasting Arm, she entered the valley of the shadow of death. Beyond her body her soul found its long-sought rest and home, and heaven was made a more wealthy place when she joined the great company of the blood-washed and the redeemed who follow the Lamb. Her example will long serve as an inspiration to all who knew her, and the work she has been enabled, by the grace of God, to perform, will long endure in the great city where her life was cast, and will prove an unspeakable blessing to the generations that are to come; and in after years the name of Julia Battle Hamilton will be pronounced with reverence and affection as that of one who showed forth as much of Christian fidelity, devotion, and heroism as have been evinced by the brightest examples in the annals of Methodism.

M.

JULIA ANN PLUMMER, wife of Henry Plummer, died Jan. 18, 1883.

Sister Plummer was converted in 1834 in the town of Sidney, Me., and united with the class in the church of her choice; and for more than fifty years the people of God were her people. She was married to Henry Plummer, Esq., in 1838, and lived in Skowhegan, Me., where she endeavored herself to the church and community; and although her health was poor, yet her heart was large and kind, and her life was devoted to her Master and to the interests committed to her charge. She passed her 73d year on earth, and then went to be with Jesus, leaving her husband, three sons, one daughter, and the grand children that loved her so dearly, to mourn her absence. It is well with her righteous soul.

L. H. DEAN.

Mrs. CAROLINE P. HOPKINS, widow of Rev. Mark R. Hopkins, only daughter of Capt. Joseph and Joanna Patten of Skowhegan, of the same family, died in Skowhegan, Feb. 10, 1883, aged 64 years.

Sister Hopkins was converted when about twelve years of age in a little upper room in this country, where her father's house was. She was married to her husband, Rev. Mark R. Hopkins, in 1838, and lived with him until his death, which occurred on the 11th of October, when he was of the age of 30 years and 10 months, when she was called to join the "church triumphant."

By her amiable and Christian spirit she endeared herself to all who knew her. In loneliness her husband mourns the loss of earth's greatest treasure.

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Vegetine

Has Relieved and Cured Sufferers of Rheumatism by the Thousands.

REV. WM. T. WORTH

Recommends VEGETINE for Rheumatism and Sciatica.

FALL RIVER, MASS., May 13, 1879.

MR. H. R. STEVENS—Dear Sir: For some years I have been, at times, much troubled with acute attacks of rheumatism. I especially suffered from it during the winter months. I have tried many remedies, but have not been able to get rid of it. I have heard of VEGETINE, and I have tried it, and I find it to be a most valuable remedy. I have been cured of my rheumatism, and I am now able to do my usual work. I have been cured of my sciatica, and I am now able to do my usual work. I have been cured of my rheumatism, and I am now able to do my usual work. I have been cured of my sciatica, and I am now able to do my usual work.

W. T. WORTH, Pastor First M. E. Church.

Rheumatism is a Disease of the Blood.

To Cure Rheumatism it must be treated as a Blood Disease.

MR. ALBERT CROOKER, the well-known druggist and apothecary of Springfield, Mass., always advises every one troubled with Rheumatism to try VEGETINE.

Read His Statement.

SPRINGFIELD, MASS., Oct. 12, 1876.

MR. H. R. STEVENS—Dear Sir: Fifteen years ago last fall I was taken sick with rheumatism. I was unable to move until the next April. From that time until three years ago I suffered severely. I have tried many remedies, but have not been able to get rid of it. I have heard of VEGETINE, and I have tried it, and I find it to be a most valuable remedy. I have been cured of my rheumatism, and I am now able to do my usual work. I have been cured of my sciatica, and I am now able to do my usual work.

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THE SYMPTOMS OF WORMS.

The countenance is pale and leaden-colored, with occasional flashes of a crimson spot on the cheeks or both; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swollen, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; shyness or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with gnawing sensation of the stomach; at others, entirely gone; hoarse notes in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times constipated; stools slimy, not unfrequently tinged with blood; body swollen and hard, from indigestion; respiration occasionally difficult and accompanied by phlegm; coughs sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

Whenever the above symptoms are found to exist

NEW ENGLAND CONFERENCE APPOINTMENTS.

BOSTON DISTRICT.

W. F. MALLARD, Presiding Elder.

(P. O. Address, 4 Howard St., Boston Highlands.)

Boston, Allston—supplied by F. S. Huntington.

Appleton Church—Geo. H. Perkins.

Bromfield St.—O. A. Brown.

Broadway—C. P. Lyford.

City Point—Charles Tilton.

Dorchester St.—G. L. Collier.

Dorchester Church—J. W. Johnston.

Egleston Square—W. I. Haven.

Harrison Square—B. J. Johnston.

Highland Church—W. W. Colburn.

Howard Avenue—W. McDonald.

Matapan—W. R. Clark.

Matapan—supplied by J. M. Driv-

People's Church Mission—J. W. Hamilton and Mark Traiton.

Revere St.—J. W. E. Bowen.

Roslindale—M. E. Wright.

Ruggles St.—supplied by F. W. Henck.

Swedish Mission—H. Olsen and one to be supplied.

Temple St.—H. W. Bolton.

Tremont St.—S. F. Jones.

Washington Village—supplied by E. L. House.

Winthrop St.—V. A. Cooper.

Mariners' Bethel—S. E. Brecken.

Ashland—E. A. Manning.

Auburndale—J. W. Bashford.

Brookfield—D. Wait.

Brookline—W. G. Leonard.

Charlton—W. A. Brannan.

Cherry Valley and Leicester—to be supplied.

Cochituate—W. E. Dwight.

Danvers—E. W. V. O. A. Brown.

Dudley—to be supplied.

East Douglas—J. C. Smith.

Franklin—supplied by M. D. Hornbeck.

Highlandville—Z. A. Mudge.

Holms—to be supplied.

Houghton—D. Sherman.

Hyde Park—J. Wagner.

Milbury—R. H. Howard.

Milford—F. Nichols.

Mendon—supplied by F. S. Ballentine.

Natick—C. E. Davis.

National Soldiers' Home—S. Kelley.

North Graton—W. Gordon.

Newton—J. B. Gould.

Newtonville—D. Dorchester, Jr.

Newton Centre—to be supplied.

Newton Lower Falls—C. M. Hall.

North Brookfield—J. S. Barrows.

Newton Upper Falls—A. F. Herrick.

Oxford—J. Gill.

Saxtonville—C. H. Hanford.

Salem—W. S. Jagger.

Southbridge—G. Beckman.

South Framingham—W. Fall.

South Walpole—O. W. Adams.

Spencer—J. W. Fenn.

Upton—W. Pentecost.

Walpole—S. L. Rodgers.

Walpole—F. B. Graves.

West Brookfield—F. J. Hale.

Whitinsville—L. D. Bragg.

Webster—C. F. Rice.

Westborough—E. A. Howard.

West Medway—W. M. Hubbard.

West Quincy—F. Furrer.

Wollaston—L. D. Younk.

Worcester, Trinity—C. S. Rogers.

Worcester, Trinity—C. S. Young.

Grace Church—D. H. Ela.

Laurel St.—G. M. Smiley.

Swedish Mission—D. S. Sorlin.

West Square—J. O. Knowles.

S. Kelley—Chaplain National Soldiers' Home, member of West Quincy Quarterly Conference.

W. F. Warren, President Boston University, member of Tremont Street Quarterly Conference.

L. T. Townsend, Professor in Boston University, member of Bromfield Quarterly Conference.

W. E. Huntington, Dean of School of Liberal Arts, Boston University, member of Newton Centre Quarterly Conference.

G. Prentice, Professor in Wesleyan University, member of Bromfield Quarterly Conference.

J. W. Lindsay, Professor in Boston University, member of Newtonville Quarterly Conference.

J. W. Dailman, Chaplain Deer Island, member of Winthrop Street Quarterly Conference.

J. W. Butler and Augustus Palacios, Missionaries to Mexico.

A. A. Wright, Dean of the Chautauque School of Theology, member of Bromfield St. Conference.

NORTH BOSTON DISTRICT.

D. DORCHESTER, Presiding Elder.

Abington—John H. Mansfield.

Abthol—A. B. Nichols.

Ayer and West Gorton—L. Macey.

LYNN DISTRICT.

L. R. THAYER, Presiding Elder.

(P. O., Newtonville.)

Ballardvale—J. A. Day.

Bosley—J. C. Carter.

Boston, Meridian Street and Bethel—L. B. Bates.

Saratoga Street—C. D. Hills.

Byfield—C. M. Melden.

Chelsea, Bellingham—S. L. Gracey.

Broadway—supplied by G. Sutherland.

Walnut Street—E. Horr.

Cliffondale—Geo. A. Phinney.

East Saugus—W. N. Richardson.

Rosey—to be supplied.

Everett—T. C. Watkins.

Gloucester, Bay View—W. Silverthorne.

Elm Street—S. B. Sweetser.

Riverdale—L. A. Mesler.

Groveland—W. Wilkie.

Ipswich—C. T. Johnson.

Lynn, Boston Street—E. R. Thorndike.

Common Street—A. B. Kendig.

Maple Street—J. W. Dearborn.

South Street—S. Jackson.

St. Paul's—R. F. Holway.

Trinity Mission—J. F. Meers.

Malden—J. H. Mansfield.

Marblehead—J. Candlin.

Maplewood—J. H. Emerson.

Medford—G. C. Osgood.

McLure—J. D. Pickles.

Midway—supplied by L. P. Frost.

Nahant—J. N. Thompson.

Newburyport, Washington Street—J. Peterson.

Purchase Street—W. H. Cook.

North Andover—P. M. Vinton.

North Reading—G. R. Bent.

Salem, Lafayette Street—W. P. Ray.

Wesley Chapel—W. P. Odell.

Saugus—supplied by A. W. Tirrell.

South Lawrence—W. J. Hamilton.

Stowham—H. Lums.

Swampscott—G. W. Coon.

Peabody—C. N. Smith.

Reading—D. Steele.

Rockport—A. Noon.

Tapleville—W. M. Ayres.

Topfield—N. H. Martin.

Wakefield—D. Richards.

Winthrop—D. S. Cole.

Wilmington—supplied by M. D. Cummings.

W. O. Holway, Chaplain United States Navy, member of Walnut Street, Chelsea, Quarterly Conference.

R. W. Allen, agent American Missionary Society, member of Malden Quarterly Conference.

J. W. F. Barnes, Chaplain Massachusetts State Prison, member of Malden Quarterly Conference.

L. Crowell, agent Wilbraham Academy, member of Common Street, Lynn, Quarterly Conference.

J. W. Lee, Chaplain of Grand Army of Massachusetts, member of Wakefield Quarterly Conference.

W. Butler, absent on leave, member of Lynn (Common Street) Quarterly Conference.

SPRINGFIELD DISTRICT.

S. FELLOWS, Presiding Elder.

(P. O., Springfield.)

Amherst and No. Amherst—W. G. Richardson.

Belchertown—A. W. Baird.

Barnard and Gill—T. C. Martin.

Blandford and No. Blandford—supplied by A. O. Abbott.

Bondville—G. H. Clark.

Chesler—W. P. Blackmer.

Chicopee—A. H. Herrick.

Chicopee Falls—L. W. Staples.

Charlemont and Rowe—supplied by J. R. Wood.

Cotnam—J. F. Allen.

Conway—J. W. Fulton.

Easthampton—J. G. Smith.

East Longmeadow—supplied by J. H. Gaylord.

Enfield—supplied by J. Asks.

Feeding Hills and Agawam—F. T. George.

Florence—A. J. Hall.

Greenfield and Turner's Falls—I. G. Ross.

Hampden and Glendale—supplied by H. A. Jones.

Heath—to be supplied.

Holyoke—E. P. King.

Leyden and East Coleraine—F. M. Miller.

Ludlow Centre—W. H. Adams.

Monson—E. S. Best.

Northampton and Hadley—W. H. Meredith.

North Prescott—to be supplied.

Orange and No. New Salem—C. R. Sherman.

Palmer—D. Atkins.

Peabody—L. White.

Russell and Montgomery—E. C. Ferguson.

Saugus—to be supplied.

Shelburne Falls and Buckland—F. S. Rogers.

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Gloucester, Bay View—W. Silverthorne.

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Riverdale—L. A. Mesler.

Groveland—W. Wilkie.

Ipswich—C. T. Johnson.

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Common Street—A. B. Kendig.

Maple Street—J. W. Dearborn.

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North Reading—G. R. Bent.

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Stowham—H. Lums.

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